

# ANTI-HAMAN

OR

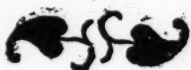
an ANSWER to M.G.BURNET'S  
MISTERY of INIQUITY  
UNVAILED.

Where in is shewed the CONFORMITY  
of the *Doctrine, worship, & Practice*  
of the  
ROMAN CATHOLICK CHURCH  
with those of the *Purest times.*

The IDOLATRY of the PAGANS is truly stated  
& the Imputation of PAGAN IDOLATRY  
cleerely confuted.

And REASONS are given why CATHOLICKS  
avoyde the Communion of the  
PROTESTANT CHURCH.

By W. E. Student in *Divinity*;



With Leave of Superiours, 1678.



M: Barnard

Lib: Monasterij Lambspringensis  
Ordinis S. Benedicti  
Congregationis Anglicanae  
1700

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## P R E F A C E.



**I**N the Infancy of the world nothing was thought Painfull, or Afflicting to man but Sicknesse, & Death : now he is Greived, if he wants any thing, he affects: the Riches of nature are Scarce able to content his Desires, & even when he hath all things necessary, he thinks himself Poore, if he wants any thing superfluous. *Crassus* was the Richest of the Romans, yet thought himself Poore because there were former riches, not his owne: soe he past terrible Deserts to make war to Nations, whose only crime was their Wealth. To *Alexander* the whole Earth seemed little, & having conquered it, he wept, hearing there were other worlds undiscovered. *Achab*, King of a greate Kingdome, was soe heavy, & greived, that he could not eat, because one refused, to sell him a small plot of ground, to plant herbs in. Thus man finds a torment, in his felicity, & when he is most Fortunate, he becomes soe tender, that altho his Attempts are successfull, yet even in them he finds pretexts to com-

plaine, & his greatest successes are accompanied with some circumstances which afflict him. He is not content with a victory: because the Commander of the Enemyes saved himself by flyght, & did not Loose his life, or liberty, with his Honour. The enemy's navy is beaten: yet that satisfyes him not, because some of their ships recovered their Haven. A towne is taken: yet he is troubled, that the whole Province, with it, did not receive the yoke. Yet suppose his satisfaction entire in one enterprize, that will only stirre him up to new Projects. The death of one Desire, is the birth of another: He uses his Reason only to invent new Tortures to his Hart, by proposing new Objects to his Will, which deprive him of all contentment in what he hath, whilest he prosecutes his designs, to obtaine what he hath not.

His Desire of Honour is no lesse insatiable. A scholler thinks the time, he spends in studys lost, unlesse he be pointed at in the streetes, & saluted as a Rabby. His vertue it selfe seemes not satisfied with the testimony of a good Conscience: & unlesse with the Approbation of Heaven, he hath the applause of the Earth, he thinks himselfe wronged. Nay should all generally applaude him, if only one detract, it spoyles all the Satisfaction he takes in the commendations of the rest. To *Haman* all knees were bent in the whole Empire of *Persia*, except those of *Mardochai*: & the trouble of

this banisht all the content he found in the submission of the rest. He considered the greatnesse of his Riches, the Glory of his Authority, the number of his children, the Queene's kindnesse; & the King's favour, who had rayled him a bove all the rest of the Princes: Yet all avayled him nothing, as long, as he saw Mardochai sitting at the King's gate, Hester. 5. 13. Hence he tooke a Resolution, to rid the country of him, & all his kindred, the whole Iewish Nation, the only faithfull people, & visible church of that time.

The Proceedings of Protestant Ministers in order to Roman Catholicks are not unlike to those of Haman with the Iewes, & discover as greate, as insatiable an Ambition. They have turned us out of the churchs we had built, & founded, shut us out of their Courts, excluded us out of their Armys, barred against us all entry into their Navys, by getting us declared incapable of Civill, and Military employment, of all offices honourable, or beneficiall. By which meanes, no Papist appearing in their ordinary publick meetings, all knees are bent to them. Yet all this auayles not these meeke men, as long as a Papist is seene to walke in the streetes, or knowne to breath English ayre. Soe the country must be rid of us. Thus far the Paralel runs just betwixt Haman, & the Ministers on the one side, & the Israelits, & Catholicks, on the other. Yet there occurre two differences: one that I

never *Reade* that *Haman* had bin enriched with the spoyles of the Jews; & the Benefices our Ministers enjoy were founded by Catholycks. The other, that *Haman* contented himself, with punishing the bodys of the Jews, & our Ministers doe more over persecute our souls. Soe that the Proceedings of these our friends are more *unjust* in their cause, & more *Inhumane* in their effects.

Mr. Gilbert Burnet gives this verdict, for *Banishing us in this world, & Damning us in the next*. But our Comfort is, that there lyes an Appeal from his Sentence to the Tribunal of God, as to what concernes the next world: & to the mercy of the King, & Equity of the Parliament, & Judges, as to what concernes this. We hope, they will not by banishing soe many Peeres of the Realme, & worthy Gentlemen avoyde the disturbance of Mr. Burnet, who gives no other motive why we should be banisht, then that *we disturbe them*. Let those, to whome of Ryght it belongs, consider what reward this man's presumption deserves, who being borne out of the Kingdome, (as *Haman* was, Hester 16. 10.) & lately by favour admitted in to it, should have the Confidence to pronounce so severe a sentence uppon soe considerable a part of it. What may not be expected from his boldnesse, when he is deeper rooted in England, & hath gotten more Credit?

*Haman* alleadged against the *Jews* two points

1. That their *Religion* was different from that of the State ( which thing was tru ; but it was also Innocent ) 2. Their *disobedience to the King's laws* : which was a *Calumny*. But his maine motive , was the stiffness of *Mardochai's* knees ; which he concealed ; but God revealed. And M.B. alleadgest two faults against us *points of our Religion* ( which are tru , but harmelesse ) & *Calumnyes*, as by this Treatise will appeare. And there is greate reason to suspect some other motive , which in the treatise will shew it self. No doubt , but *Haman* pretended greife to find soe much *disloyalty* amongst the *Jews* , as Mr. G.B. pretends for the *wickednesse* of the *Papists*. The Holy Ghost hath revealed in scripture the hypocrisy of the one ; & I will leave to the same Divine Spirit the Judgment of the other.

The paralel running so just, betwixt *Haman*, & Mr. *Burnet*, the reader sees the reason why I give the name of *Anti-Haman* , to this Pamphlet. I declare , that I have no intention to offend his person , by that name , or any thing else in the whole , further then the matter I speake of after him forces me.

In my answer I follow G.B. step by step : & to shew I doe not alter his sense , nor dissemble the strength of his arguments , I put them downe in his owne words. I divide my worke into chapters , that I myght be the better understood : & to avoyde tedious Repetitions of the same things, which S. Cyril

reproached to Julian the Apostata, l. 2. *initio*, & may with as much reason be reproached to Mr. B. feinghe objects our saying *Prayers in Latin* pag. 32. 35. 80. 115. 121. & 131. The like of *Attrition*, *Prayers to Saints*, *Idolatry*, *Masse*, *Indulgences*, &c. which are always at hand to fill up a Period, & encrease the bulke of his booke, which would dwindle to an inconsiderable bignesse, if that repetition were auoyded.

The Booke hath very little new, it renews commonly the old objections, which have bin often baffled by our controvertists. *Trita hæreticorum arma colligit*. S. Prosper: which proceeds not from want of wit, or Study (in both he abounds) but from the nature of his cause, which is capable of no better Defence. For this reason I may be excused, if I am short in my replies. Yet sometimes I shall enlarge, where ether the difficulty it self, or the manner of surging it, is singular.

Such is the reproach of *Idolatry*, which is old, having bin objected to the Cat. Church, by the ancient *Iconoclasts*, & by the first of our late Reformers: yet it appeares of late in such adresse, as it may seeme quite new. Heretofore all acknowledged the *Pagan Idolatry* to have consisted in the worship of *Idols*, or *Divils*. Calvin sayd, \**the Pagans were perswaded that in their Idols they adored their false Gods, which they thought*

\* Calvinus l. 1. Instit c. 11. n. 9. Deum æternum Iudæi unum, verumq; cæli & terræ Dominū sub simulachris suis persuaserant se colere: & Gentes, suos licet falsos Deos, quos tamen in cælo habitare fingere.



resided in Heaven. He thought then, they were false Gods. The same was the opinion of those, who followed, till of late that some new men pretend that the *Iupiter* of the Pagans, was the tru God: & all others were only names of his Attributes, or Mediating Spirits. I find none of this opinion, before Mr. *Stillingfleete*, neither hath he long bin of it, for an. 1663. when he printed his *Origenes Sacra*, he held the contrary, as I will shew hereafter. Till he shews his Authour, we may call this the *Stillingfleetian error. Magnum Stillingfleeti Incrementum*. And I Desire him to shew any Christian, who ever sayd: „, I adore the Pagan *Iupiter*, Did ever „, any Martyr professe that he beleived in, & „, adored *Iupiter*, as well, as his Judges, or the „, Emperors did; but refused only to adore his „, statues, because he himself by his law, *Exodi* 20. 4. had forbidden it? Or sayd, the reason „, why they refused to Sacrifice Beasts or offer „, incense to *Iupiter*, was because he, (*Iupiter* himself,) required of them other sortes of „, Adoration? No certainly. Yet those are the „, thoughts which would naturally have occurred had both parties agreed in professing the „, same one tru God; & had only differred about „, the manner of worshipping him.

This is my first reason against E. S. his Paradox. A Second is that the Controversy betwixt Christians & Pagans had bin quite altred, had what he says bin tru. We find them disputing about the pretended Divinity of



*Iupiter*, (the like of their other Gods) the Pagans affirming him to be *the tru God*; the Christians proving him to have bin a man, son of *Saturne & Rhea*, borne in *Crete*, & buried there: & to be personated by a *fowle & seducing Divil*, as W.L. renders their words. Now this Point could never have bin disputed, had both partyes agreed, that the thing signified by the Name *Iupiter*, had bin the one tru God, & all the difference had bin about that name. *As de facto* no Christian ever disputed with the Turkes, about the Being of one only God, because they call him not, as we doe, *Deus*, or *God*, but *Alla*. This hint gives us a fayre prospect into the sentiments of Christian Antiquity: for all Disputants both Christians, & Pagans must have spoken nothing to the purpose, if what E. S. says be tru.

A third reason, & the strongest of all, is, that as E. S. States the Controversy, Pagans were in the ryght & Christians in the wrong. For, what sayd the Christians? *Iupiter was a vicious man, & is a filthy Divil*. What sayd the Pagans? *Iupiter is the tru God*. Now what is the reall truth, according to E. S.? *Iupiter in the tru God, blessed for evermore*. By which words he gives-in Evidence for the Pagans, against the Apostles, who in oposition to *Iupiter*, & the whole rabble of suchlike fictitious Divinitys, planted the Christian Faith: against the Glorious Martyrs, who watred it with their blood:

against the ancient Fathers, who defended it with their writings: against the Primitive Church, which profest it, amidst the greatest Persecutions: against God himself, who by invisible Graces, & visible Miracles confirmed it, & lastly against that very *Iupiter*, (for whom he pleades) who owned himself to be *afilthy Divil*. What censure can be toe severe, for so rash a verdict? Seing by it, the Pagans are absolved, & the Christians condemned, & this by a pretended Professor of Christianity, & an Asserter of its primitive Purity.

Imagin your self (to E. S. I speake) to be brought into a greate Assembly, where all the Faithfull souls of the three firstages were met, where, on the onefide were placed the glorious Martyrs, in scarlet robes, deyed in their owne blood: on the other Renowned Doctors & Fathers in white shining garments, symbols of the lyght of their Doctrine, which directs the Ignorant to Heaven: at the upper end, the Apostles, & Evangelists, & neere them the 72. Disciples: & all the rest stood in the middle. Think that all fix their eyes on you (& doubtlesse from Heaven they do so) as on the first man, who retaining the name of a *Christian*, asserted the Error they overthrew, & opposed the Truth, they upheld, viz, that *Iupiter was not God, but ether a wicked man, or a filthy Divil*. Imagin they say unto you: "How happens it, „that our cause, which for so many ages „triumpht over Impiety, should now fall un-

„der it, being arraigned at the Bar, of your  
„Iudgment, & there found Guilty? How  
„chances it, that we, the Martyrs, should  
„have spilt our blood: we, the Doctors, have  
„employed our wit, studyes, & ut most indus-  
„try: we, the Apostles & Disciples, have spent  
„our labours, & whole liues: we, the faithfull,  
„exposed our selves to the greatest tor-  
„ments, to destroy the Kingdome of *Iupiter*,  
„who you say, was *the tru God*? What excuse  
„can you alleadge for this fact, of which you  
„find us guilty, viz, first, of denying *the tru*  
„*God*: secondly of accusing him, of *Incest*,  
„*Adultery*, *Rapes*, *Sodomy*, *Rebellion*, *Parricide*,  
„& what not? all which we charged on  
„*Iupiter*, by an unparalleled Blasphemy, if he  
„be God. And (which aggravates our crime)  
„we all continued obstinate in asserting these  
„Blasphemys, even to our last gaspe, & breathed  
„out our souls, in finall Impenitency. To what  
„place will you sentence us, after our death  
„whome you find quilty of such foul crimes  
„during our life? To Heaven? Blasphemy,  
„accompanied with finall Impenitency can-  
„not enter it. To the Ayre? our sins would de-  
„file it. To the Earth? we are unworthy to  
„treade uppon it. Hell, Hell is the only fit  
„place for us, if yet Hell it self hath any tor-  
„ments proportioned to so hainous offences.  
What reply can you make to this? with what  
eyes can you looke on them?

Should he thence passe into an Assembly of

Pagan Idolaters, *Iupiter* the Arch-Divil, (or *Lucifer*) presiding over them; with what Acclamations would he be received! How would they rejoyce for so noted a Proselite! How would the President renew his hopes of recovering that throne, by the helpe of so able a man, which he affected from the beginning, in the sides of the north (Isay 14. 13.) whence he was beaten by the Spirit of God, working in, & with the Primitive Christians! That *Satan* was for a time to be bound, & after Loosed againe, we reade Apoc. 20. 3. Such Doctrine, as this, (that he is the tru God) gives a greate blow to his chaine. And what dispositions there are at present to entertaine him, all know, *Libertinisme*, *Blasphemy*, & all *Impiety* walking bare-faced, men glorying in them, seeme to provoke our Just God to punish these sins, by that other, *Paganisme*: & the multitudes flocking to such *Conventicles*, as have little of Christianity more then the name, discover how loosely many of the people are united to *Christ*, & that there are greate dispositions to a generall *Apostasy*: which I am perswaded E.S. would be as sorry to see happen in his days, as any other. Yet least (altho against his will) he should promote see greate a mischeife,

I wish he renounce this Paradox otherwise that it be writt upon his Tombe: *Here Lyeth a Champion of the Reformed Church of England, who Beleived in, & Adored no other God, but the Pagan Iupiter.*

- I designe no formall answer to his *Defence of the Discourse of Idolatry*, His able Antagonist needes no helpe from my Weakenesse: so I let him end the dispute, he hath so happily managed hitherto. Yet if I am not mistaken, I shall lay such principles, as may serve for an answer to that booke: For seeing the manner of handling the matter is new, I have taken the liberty to be Longer in it, then elsewhere. It may be he will (having read what I say) find a reason to change his Judgment of us, that we can say nothing, but out of *Bellarmin*, or *Coccius*. It is no hard matter, to satisfy any indifferent man, in that point, it being so cleere in Antiquity, that if we read *Iustinus*, M. or *Athenagoras*, *Tertullian*, or *S. Cyprian*, *Minutius Felix*, or *Arnobius*, *S. Austin*, or *S. Hierome*, we shall every where find convincing proofes of the falshood of that Errour. It may be, some may take the paynes to publish some of those Greate men's treatises, in English, for the publick good: to shew the World, Mr. Stil.'s Ingenuity in handling Controversy. Now if he hath the Confidence to falsify so cleere a matter of fact, testified by *Scripture*, by *Fathers*, by *History*, by *Pagans*, by the *Divils* themselves, and acknowledged by those of his owne Communion, how can he be relyed on in *Points of Doctrine*, which are more disputable, as being more obnoxious to mistakes, & not capable of so cleere disproofes? He could not possibly have given greater cause, to suspect

all he writes, then by such a *Paradox*, so evidently false, & so confidently asserted.

One thing I desire of our adversaries, for their owne sakes that they regard a little what write, & not fill their bookes with every thing that occurs, tru, or false. I shall take notice of Mr. B. in the tract. *Mr. Whitby* in the title Page of his booke cites as *Scotus* his Opinion, an *Objection* which he makes, & answers. He myght with like reason have cited him, & all Divines for Atheisme seing all put some Objections against the Being of a God: & all Protestant writers of controversy, for *Popery*, seing out of them, Papist objections may be taken. Again pag. 242. he says no ancient Father takes notice of any *Heathen* objecting to Christians their Prayers to Saints: which is an assurance, says he, there was no such practice. Yet S. Augustin twice takes notice of that objection, l. 8. *de Civit. Dei* c. 27. & l. 20. *contra Faust.* c. 21. As also S. Hierome ep. 53. *ad Riparium*, & lib. cont. Jovinian. c. 2. Again in the same page he assures there was no mention of canonizing Saints, till the 7. century. Yet the schisme of the *Donatists* was in the beginning of the 4. century, & a greate cause of this schisme was the malice, & spyght of *Lucilla*, a factious, proud, & exceeding rich woman, who was reprehended by *Cacilianus*, then a Deacon, for honouring the bone of a Martyr before he was Canonized, Os *Martyris nondum vindicati*, says *Optatus Milevit.*

l. 1. & may be seene in S. Aug. l. 1. cont. Parmenian. cap. 3. & epist. 162. Moreover out of the Iliberitan Council can. 60. & S. Austin. Brevic. collat. die 3. c. 13. is gathered that the African, & Spanish Churchs would not admit into the number of Martyrs (which was their *Canonizing* them) such as lost their lives, having provoked the Persecutors to kill them. Soe in the third age there was the custome of *Canonizing*: for the Council of *Eliberis*, or *Elvira* & *Opratus* speake of it; as of a custome establisht. This being soe cleere, & soe obvious, I cannot guesse what should ground *Mr. Whitby's* mistake of no custome to *Canonize* before the 7. century, unlesse it was that he found in *Bellar. l. 1. de Sanct. Beatit.* or in *Surius* his life of *S. Smithbert*, that this Saint was the first of whose solemne *Canonization* any records are extant. Which yet is far, from what *Mr. Whitby* affirmes, of *no mention of the custome of Canonizing till the 7. Century*. Such grosse errors beare the character of a *Minister fryghted with Popery*, & *writing against it*: none else are capable of them. I have reade very little in that worke: for opening it accidentally in that place, where those two greate untruths are so confidently advanced, that brought to my mind the words of the *wise man*, Prov. 29. 20. So I thought I myght spend my time better, then on him.

One word to preuent misinterpretations:

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In the following treatise, I put *W. L.* for *Will. Lawd* late Lord Primate of England ( as also *E. S.* for *D. Stillingfleete*, & *G. B.* for *Mr. Burnet* ) not out of any disesteeme of his personall Endowments, or want of Respect for his publicke character; but only for brevity's sake. Which none can be offended with, who knows, we cite in alike manner *Bellarmin*, *Baronius*, *Perron*, *Cayetan*, without their titles, notwithstanding their Ecclesiasticall dignity.

Selfe defence is of the law of nature, & is never lesse obnoxious to Censure, then when least personall: And such is my case; whose only endeaour is, to pleade for the *Cath. Church*, of which I have the happinesse to be an *Inconsiderable Member*: soe my undertaking Cannot be blamed. In the handling it, I have avoyded, as much as possible all personall Reflections, which are not forced on me by the booke, I answer. Some are unavoydable: for it is impossible to confute a *sophisme*, without discovering a *fault* ether *naturall*, or ( which is worse ) *voluntary* in the *Authour*; nor answer a *calumny*, with out calling it so. If I find the *Church wrongfully accused*, & prove it, & call a boate, a boate, & a spade a spade, he must be very *partiall*; who blames me.

What end may be expected of these *Disputes* I know not, seing *Passion* and *Interest* fyghts against *Truth*: whilest we cannot ( without renouncing our Faith recived from Christ, &



his Apostles ) & our Adversaries will not, alter  
their sentiments. It is our duty, to pray that  
*Truth may prevayle* , & the *God of Truth be*  
*glorified.*

Let us give care to *Mr. Burner's Deposition*  
against *Papists*, which he begins with a reall  
or affected *lamentation*: If reall, it will be an  
an act of Charity to comfort him : which is  
the thing I aime at in this Tract.



CHAP



## CHAPTER I.

*G. B. his designe , & disposition  
when he writ this Booke : of the  
wickednesse of the world.*

„ **M**<sup>R. G. B. page 1.</sup> *He that increaseth*  
„ *knowledge, increaseth sorrow, is an ob-*  
„ *servation which holdeth true of no part of*  
„ *knowledge, so much as of the knowledge*  
„ *of mankind: it is some relief to him, who*  
„ *knows nothing of foreigne wickednesse, to*  
„ *hope there are other nations where in vertu*  
„ *is honoured, & Religion is in esteeme, which*  
„ *allays his regrates when he sees Vice, & Im-*  
„ *piety abound in his country; but if by*  
„ *travelling or reading, he enlarge his Ho-*  
„ *rizon, & know mankind better, his regrates*  
„ *will grow, when he finds the whole world*  
„ *lyes in wickednesse.*

ANSWER. We neede not travell, or read  
much, to know, that *the whole world lyes in*  
*wickednesse*: Seing those are the words of  
the beloved disciple, 1. Jo. 5. 19. This is in-

(2)

deed an occasion of sorrow. But in the same place the B. Apostle comforts us, by saying *we know that we are of God*. Soe that *the world* there is understood of *unbeleivers*: who are in *wickednesse*, by originall & actuall sin, for which they haue no lawfull, & efficacious expiation, no Sacrament instituted by Almighty God lawfully administred. But we, who are in the tru Church, *are of God*, unto whome we are regenerated by Baptisme; & if by humane frailty we dye to God falling into any greivous sin, we have the Holy Sacrament of Pennance to rayse us againe to the life of Grace.

Yet it is not the Apostles meaning, that in the tru members of the Catholick Church there is nothing reprehensible; or that in those, who are not in it there is nothing Good. In Heaven there is nothing but Vertu, those Blessed souls having their will soe united to that of God, that they cannot offend him. In Hell there is nothing but sin: the wills of those wretched Spirits being soe obstinate in the love of themselves, that they cannot doe any thing which should please God. This present life is a meane betwixt those extremes: & in it there is a mixture of Perfections & imperfections, of vice & vertu. Those, who are most wicked have something good: & in those, who are most vertuous, there are some remainders of Humane frailty, for their

Humiliation, which we ought nether to esteeme, nor imitate. (a) *There was none like unto Achab, which did sell him self to work wickednesse in the syght of the Lord. Yet he humbled himselfe & put on sackcloth, & fasted.* S. Paul (b) *The chosen vessell unto God to beare his name before the Gentils, & Kings, & the children of Israel, yet (c) there was given to him a thorne in the flesh, the messenger of Satan, to buffet him.* And who can without compassion reade his seventh chapter to the Romans, in which he describes the conflict he felt interiourly, betwixt the Spirit, & the flesh? Which he concludes with these pathetick words: *O wretched man that I am, who shall deliver me from the body of this death?* which renew the memory of that torment, to which Mezentius the tyrant (d) condemned his innocent subjects: & the Hetruscans (e) exercised uppon their captives: binding living bodyes to rotten putrified carcasses, & leaving them soe. But the Apostle, who describes his paine, relates his ease, & having explicated his sicknesse acquaints us with its Remedy, *the grace of God, through Iesus Christ our Lord.* So that if the combat affryghts us, by this assistance we may be encouraged, & comforted.

Yet though I grant that there is occasion enough, to lament on what side soever we cast our eyes on mankind, in this state of

(a) 1. Kings 21. 25. (b) Act. 9. 15. (c) 2. Cor. 12. 7. (d) Virgilius Æneid. 8. (e) Aug. l. 4. contra Iul. c. ult.

(4)

corrupt nature, if we consider how little men use the meanes designed for their improvement in vertu, & resisting their bad inclinations. Yet there is little appearance of greife in your booke: which hath more of a *Satyre* them of a *Lamentation*, your stile being rather bitingly invective, then mourningly compassionate: you discover more of *Diogenes*, or of *Democritus*, then of *Heraclitus*.

Were there no objects of *regrate* neerer home? Doth your owne Church afford you no occasion to shew your Zeale, in blaming the faults of her children, in order to get them corrected? Sure it doth, or the world is very much misinformed. How comes it then, that you neglect her cure, of whome your character obliges you to have a care; & Search the fores of the Roman Church, with which you have nothing to doe? Doe you not see that you give us reason, to say, your Charity is disorderly, not beginning at home: & that (a) as the Hypocrit, you labour to shew in, or take out of *another's eye*, a *mote*, while you neglect a *beame* in your owne?

G. B. pag. 1. "It argues a cruell, & inhumane temper, to delyght in beholding Scenes of Horrour, & misery.

ANSWER. What temper then doth it argue to delyght in representing them, & that in the most horrible, tragicall, & dismall colours,

(a) *Luke 6. 42.*

which art; and study, can invent? for what can even the most inventive Imagination fancy more dismall, then what you write pag. 2. *Indignities done to God, & his Son Christ; the enemy of mankind triumphing over the world with absolute authority; & enraged cruelty: Satan have a seate, when Christs throne should be: Christendome fallen from its first love, & the greatest part of it made shipwrack of its Faith: that Church, whose Faith was once spoken of throughout the world, become Mother of the Fornications of the Earth. In fine, Falling away, mystery of iniquity, AntiChrist, Babilonish Rome, Bewitchings, sorceries, & what not. Adde but obstinacy in these horrid crimes (which is a circumstance aggravating them, without altring their species) & the Paynes due to sin (which are not horrible, if compared with sin) & we here have a picture of Hell.*

Your temper is very mercifull, & humane; which ptompts you to make such a map of the fargreatest part of Christianity! This will appeare more cleerely, when we come to consider your charge in retayle, & examin your proofes, when we see you are forced to seeke them in the obscure withdrawing roomes of man's hart, which are inaccessible to all, but God, of which neverthelesse you speake as confidently, as if God had lead you by the hand into them; & made you partaker of his knowledge. *Purgatory was invented on*

designe to enrich the clergy : Transubstantiation, on designe to make it more esteemed : The primacy of the Pope on designe of Grandeur, &c. And although we vouch Scripture for all these points, yet you are pleased to say, we doe not ground them on Scripture, but on Ambition & Avarice, Nay you not only faine proofes for our Doctrines, but fix on us Doctrines themselves, which we disowne, as that we teach to breake the Commandments. Soe that we may professe, that all that is ugly, & dismall, in the Scene of Horrour, & Misery, which you represent, comes from your owne pincell, & is an effect of your owne brayne. See what is your temper : & how much your Reader is obliged to you.

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## CHAPTER II.

### *Of Anti-Christ.*

**G**. B. pag. 3. Being warned of so much danger to the Christian Religion, it is a necessary enquiry to see if this AntiChrist be yet come, or if we must looke for another.

ANSWER. Doe you then think it as necessary to know AntiChrist, as to know Christ? That you expresse your earnestnesse



in enquiring after AntiChrist in those words (a) of S. John the Baptist's inquest after the Messiah? Nay yours are more pressing, & urgent, then those of that greate Saint: for he sayd only: *Art thou he that should come, or Looke we for another?* But you say: *or must we Looke for another?* As if it were a more pressing duty to enquire after the *AntiChrist*, then the *Messias*.

We are warned indeed of Anti-Christ: & we are also warned, of the danger hanging over the Church, from (b) *false Prophets, & false Christs*. Who should say: *Loe here is Christ: Loe he is there*. All Sectarys pretend to him. You will doubtlesse say, he is, in your Prelaticall Church: the Presbyterian says he is in his Assemblyes: The independant is for his conventicles: the Quaker Claimes him also. What shall a Roman Catholike doe? what choice shall he make? Our Blessed Saviour having forewarned us of the danger, armes us against it: *Ne credideritis: beleive none of them*; but sticke to the old Doctrine, & the Catholick Church. Which I cite, as more against you, then any thing, you can bring against us, out of your contemplations on *Anti-Christ*, or the *Apocalypse*: to which you would never recurre, had you any cleere grounds against us in Scripture. I suspect the cause of any man, which to decide a suite-in-law, produces

(a) *Luk. 7. 19.* (b) *Mar. 13. 21. 22.*



obscure, dubious, & (for that reason) insignificant *deedes*. I should on that score, had others beene wanting, suspect the cause of the sectaryes, millenarians, fift-monarky-men, & the like. And that reason is sufficient to make me suspect you, who recurre to those obscure Prophecyes of the AntiChrist: which at best are extremely obscure: as appeares by the errors, grounded on it as you acknowledge: For you say:

G. B. pag. 3. *Some have stretched the notion of AntiChristianisme so far, that things harmlesse, & innocent, come with in its compasse: & others have too much contracted it, that they myght scape free.*

ANSWER. It seemes the limits of the notion of AntiChristianisme are very arbitrary, soing they are extn ded, or contracted according (not to Scripture, or Tradition, but) to the fancy, & caprichio of every pragmaticall Heade. When you consider more impartially the things harmesleffe & Innocent, which you blame in us as AntiChristian, very probably, you will find your selfe to be of the number of those, who stretch its notion beyond its nature, & those limits, which God hath designed for it.

G. B. pag. 3. *AntiChristianisme is not only a bare contradiction to some branches, or parts, of the Ghospel; but a designe & entire complex, of such opinions, & practices, as are contra-*

dictory to, & subversive of, the power & life of Christianity.

ANSWER. Never did Junior Sophister amongst illiterate Peasants, deliver his sentiments, or Apollo amongst his deluded Adorers, speake his Oracles, more magisterially, then you deliver your Opinions in controverted matters, of Faith: for such is this point, seing it is delivered in Scripture, & there are such variety of perswasions concerning it's true meaning, as you your selfe sayd even now. You give us a new notion of it & what Scripture, what Tradition, what decree of a Councill, what father, doe you alleadge for it? None. Not soe much as any reason offred. Is not this to Lord it over the faith of your Reader? To beg the thing in question? & to expect the world should be so stupid, as to be taken with such a flyght? That you should meete with beleife, because you boldly assert?

To your bare assertion, I will oppose my negation: & why should not my negation be of as much weyght, as your affirmation? Especially seing I speake with all those, whome you blame for enlarging, or contracting too much the notion of AntiChristianisme; & you stand alone. I confirme my negation with Scripture 1. Jo. 4. 3. where those are sayd to be AntiChrist, who deny Christ's coming in the flesh. Which is only one

article of Christianity, how soever it be of the most fundamentall.

Yet let us grant, what you see confidently beg, that Anti-Christianisme is acomplex of opinions opposed to the power, & life of Christianity. I know none, who hath better title to it, then your Reformation: for the life of Christianity, is *Faith, & Charity*: & you have destroyed the first by *Heresy*, & the second by *Schisme*, as shall be proved hereafter.

Children deliyght in Edged tooles, which serve only to cut their fingers: & you, & your brethren, use weapons against us, which wound your selves. Fatall Experience myght have taught you more discretion, then to be still mouing that stone, which hath once crusht both your Church, & state to pieces.

And truly the reproch of Anti-Christian will fall on your Church, if proved against ours. For say what you please of the ancient Britans, the first Apostles of the English who brought us the light of Faith, & planted the Ghospel amongst us, came from Rome. The Hierarchy you pretend to, came from thence: By authority from the Pope my Lord of Canterbury is Primate, & my Lord of London is his Suffragan. By the same authority the Country is divided into Dioceses: your Deanes & Chapters settled: your universities founded, & severall degrees instituted in them. If the Pope be *the AntiChrist*, both univer-

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sitys, & Hierarchy amongst you is Anti-Christian.

More over the Livings, you enjoy, were for the most part, if not altogether, given by the pious liberality of Persons, who profess that Faith, we profess, & lived, & dyed in the Communion of our Church. Gratitude to such Benefactors may teach you to Judge lesse severely, to suspend your Judgment, tilyou have more convincing arguments to ground it on, then your owne *bare & bold Assertion*.

### CHAPTER III.

#### *Tru the Designes of Christian Religion.*

**T**He Designe of God in establishing Religion, was that Men should serve him in this world, & enjoy him in the next: that they (a) *here sow, with teares; there reape with Ioy: now run; b) their race, & fyght their battle, then receive their Crowne.* Rivers (c) receive their waters from the sea, & returne to it againe: & Religion receives its beginning from, God, runs through all ages, to returne to God againe. Each man before his creation, is *Creatrix essentia*, says S. Anselme: from which by creation he is separated: & by Regeneration, & the good

(a) *Psal. 126. 5.* (b) *2. Tim. 4. 7. & 8.* (c) *Eccles. 1. 7.*

workes which follow it; he returnes to him againe, never more to be separated from him. The first Action is of God alone; the rest are of God & man, for God (a) will not compleate the work of our salvation without the cooperation of man. God (b) can doe all, without man but will not: man (c) can doe nothing without God, from whome he must expect prevent, concomitant, & subsequent Graces, for all, & every meritorious action.

That blisse, which God prepares for us in the next life, contains God himself, & when enjoyed renders the thrice happy soul, like (d) unto God: & we must attaine to it by meanes proportionable, which partake of the resemblance. Wherefore our understanding must be like that of God, believing him: & our will, Loving him: the first is Faith, the second, Charity. To which adde Hope to keepe our soul steedy amidst the difficultyes of this life, as an anker (e) fixes a ship: & you have the three vertues, called Theologicall; because they rely immediatly on Almighty God: Faith on his Veracity, or Truth in affirming. Hope on his Fidelity in promising, & Goodnesse as he is our Cheife Good: & Charity on his Goodnesse in its selfe. Which three Virtues containe what is required of us in this life. Whatsoever is required to a

(a) AUG. *Qui te creavit, sine te, non te salvabit sine te.*

(b) *Subest tibi, cum volueris, posse.* (c) *Sine me nihil potestis facere.* Jo. 15. 5. (d) *Similes ei erimus,* 1. Jo. 3. 2.

(e) *Heb. 6. 19.*

good life, is knowne, is we know what to beleive, to hope, & to love, Says (a) S. Austin. Which are the only things, Religion regards: as being designed only for these three vertues.

But are we not oblidge to keepe the commandments? Or doe not they aduance towards Heaven, who run (b) in the paths, which God hath traced out? And how come these to be omitted? ANSWER: They are not omitted; but are contained in Charity. (c) *He that loveth another, hath fulfilled the law*, our whole duty to our neyghbour, & the commandments relating to him, being breifly comprehended in this saying: *Love thy neyghbour as thy selfe*. As our whole duty, to God is contained in that other saying. *Love God above all things*. (d) *On these two commandments hang all the law, & the Prophets*. These are the two rootes (e) of the good tree, which brings forth good fruite. As love of our selves is the roote of the bad tree, which brings forth bad fruite. The (f) roote of all good is Charity, as the roote of all evill is concupiscence. Againe: (g) *To live well, is to love God with all our hart, with all our soul, with all our mind*.

(a) Aug. Ench. c. 4. *Omnia, quae requiris, proculdubio scies, diligenter sciendo, quid credi, quid sperari debeat, quid amari*. Hac enim maxime, imò verò sola in Religione sequenda sunt. (b) Psal. 119. 32. (c) Rom. 13. 8. 9. (d) Mat. 22. 40. (e) Mat. 7. 17. (f) Aug. serm. 44. de temp. *Radix omnium bonorum est Caritas, sicut radix omnium malorum est cupiditas*. (g) Aug. l. de moribus Eccl. c. 24. *Nihil aliud est bene vivere, quam toto corde, totâ animâ, totâ mente, Deum diligere*.

I should as easily write out the whole new testament, as endeavour, to cite all the passages which directly, or indirectly commend Charity: seing all tend to extinguish in us selfe love, & to kindle Divine love. In it Divine love sometimes is preferred before (a) the tongues of men, & Angells: before Faith working miracles, before knowledge of the greatest mysteries. Almes giving, &c. It is called (b) *the bond of perfection, the end* (c) (or intent) *of the commandments, &c.* I end with the words of the beloved, & loving disciple: (d) *God is love: & he that dwelleth in love, dwelleth in God, & God in him.* Wherefore with reason S. Austin (e) sayd, *Ille tenet quicquid latet, & quicquid patet in divinis sermonibus, qui servat Charitatem in moribus.*

I should not have beene so long uppon a point of which I thought none could be ignorant, who reads the Scriptures, or knows the Rudiments of Christianity, did I not perceive, that you ether never knew it, or have forgotten. And *When* (f) *for the time, & your vocation, you should be a teacher, you have neede that one should teach you, which be the first principles of the Oracles of God.* For how happens it, that in relating the *designes of Christian Religion*, there is not one cleere word of the love of God, which is the maine designe of it? you speake of Purity,

Ingenuity

(a) 1. Cor. 13. (b) Col. 3. 14. (c) 1. Tim. 5. (d) 1q. 4. 16.  
(e) Aug. l. de laudibus Charitatis. (f) Heb. 5. 12.



*Ingenuity, Patience, Generosity, & some thing of the love of our neyghbour.* But why are you silent of the love of God, which gives vertu to all the rest, which without it *avayle us nothing*, (a) how perfect soever they be in their kind? Doe you intend to make that fall under the notion of *AntiChristianisme*, as being with you no part of the *Designes of Christianity*? I shall expect a satisfactory answer to these doubts; & proceede to

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#### CHAPTER IV.

#### *G. B. His explication of the Designes of Christianity.*

**G.** B. pag. 4. *The first designe of Christian Religion is to give us ryght apprehensions of the Nature, & Attributes of God.*

Pag. 5. *The second branch is to hold forth the method of mans reconciliation with his Maker.* You meane, that the intent of Christian Religion is to teach us, that there is *One God, & One Mediator*: which are objects of our Faith.

Pag. 7. *The third is to teach the perfectest, cleereſt, & moſt divine rules, for advancing of the ſouls of men to the hygheſt perfection of their natures: it giving cleerer rules, & fuller directions;*

C

(a) 1. Cor. 13.



then ether morall Philosophers, or the old testament. The lessons of Purity, chastity, ingenuity, humility, meekenesse, patience, & generosify. Not one word of charity: but Generosify, I know not whence, comes in to take its place.

Pag. 8. The fourth is to unite Mankind in the closest bonds of Peace, freindship & charity, which it doth tempering our Passions, forgiving injuries, loving our enemyes, teaching obedience to those in authority over us, & by associating into one body, called the Church.

ANSWER. This is indeed a *designe* worthy of Christian Religion; but imperfectly explained by you, leing you omite the love of God the God(a) of Peace, who alone can give us perfect Peace. Humane wills are naturally opposed to one another, they cannot meete, but in their naturall center, God. And the love of our neyghbour is never sincere, & lasting, but when it is grounded on the love of God. The first effect of selfe love, is to seperate us from God. The second, to divide us amongst ourselves. Both are the effects of sin: & nothing can prevent them, & linck us together in the bonds of charity, but he who can remitte sins.

That Peace then, which Christian Religion teaches, which the Church recomends to her children, which in her Prayers shee demands of God, is not an effect of human in-

dustry ; but of Grace. It proceedes from the mercy of God, it is a sequel of Purity of conscience, & the Crowne of reall, & tru Iustice. In fine it is the work of the *unsported Lambe*, (a) at whose birth Peace (b) was announced in his name to the world by the Angells: who left Peace (c) as a legacy to his disciples before his Death: & who was sacrificed on the Altar of the Crosse to reconcile us to his Heavenly father, & restore Peace betwixt Heaven & Earth, which the sin, & Rebellion of Men had banisht.

You see, sir, how insufficient your explanation of Peace is for the ends you propose. You leave out the Cheife, & most necessary ingredient, for purging our dissensions, & to use a Prophets comparison, (d) you *build with untempered Mortar*. You (e) *heale the hurt, of the people slightly*, saying: *Peace, Peace, when there is no Peace*.

You hint indeed at a good humane meanes to Peace; *Obedience to those in Authority*. It was to prevent schisme, (f) that God established one Apostle over the rest. But your endless Divisions, & subdivisions amongst your selves, Shew how inefficacious this meanes is in your Reformation. And how

## C 2

(a) 1. Petr. 1. 19. (b) Luk. 2. 14. (c) 1o. 14. 27.  
 (d) Ezek. c. 13. 10. (e) Jerem. 6. 14. (f) *Inter Apostolos unus eligitur, ut capite constituto schismatis tolleretur occasio*. Hieron, l. 1. adversus Vigilantium, c. 84.

can it be other wise when all your People have before their eyes the example of your first Patri-  
arkes, who began your Reformation, by reject-  
ing all Authority over them, & breaking the  
rules of divine worship settled al over the world  
& till that time acknowledged by themselves?  
*Cur non licebit Valentiniano, quod licuit Valentino*  
*de arbitrio suo fidem innovare?* Tert. l. de præ-  
script. Why may not a Lutheran doe, what  
was lawfull to Luther? your first Reformers  
rejected some articles of *Faith*, then universally  
beleived, because they seemed not to be con-  
tained in Scripture: why may not the same  
motive authorize their followers, to re-  
ject some others which you would retaine,  
altho they are as little to be found in Scrip-  
tures? Why may not a moderne Protestant  
retrench some unnecessary ceremony used by  
you at present, seing you have cut off soe many  
others? Let others live by that law which you  
publish; think not soe hyghly, of your onne  
authority, as to make your dictamens not only  
the Rule of Actions; but of the laws them-  
selves. *It shall be lawfull to dissent from this ar-*  
*ticle of Faith, but not from that other: to quit this*  
*ceremony; & not that:* when the same rule is  
applicable to both. Is not this properly (a): *it*  
*Lord it over the faith of the People?* What  
wonder you find your layty refractory to your  
ordinances? they are in this directed by your  
rule, & encouraged by your example.

(a) 2. Cor. 1. 24.

Wherefore Looke no where abroad for the roote of these tares: your Reformers planted them: they layd the Egge, out of which this cockatrice is hatched. They ate the sower grapes, which set all your Teeth an Edge. Nether appeares there any possibility of a remedy, while your reformation subsists: this principle of Discorde, & Schisme being layd in its very foundation: & consequently it cannot be removed, with out the ruin of the whole structure: nor retained without perpetuall danger of renting it in Pieces.

I wish these troublesome schismes, & endlesse discordes amongst your selves, may make you seeke a proper Remedy, by a Reunion to the center of union, God, & his Church.

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## CHAPTER V.

### *Of the Characters of Christian Doctrine.*

**G**. B. p. 8. I shall add to this the main distinguishing Characters of our Religion, which are four. Pag. 8. First its verity. Pag. 10. The second its genuine simplicity, & perspicuity. The third, its Reasonablenesse: & the fourth its easinesse. Thus you.

ANSWER. Are these the only, or even the  
*Cheife Characters* of Divine Truths, whither  
 you take them, as they are delivered in *holy*  
*spirit*, or as taught in the Church? Can you  
 find no other quality peculiar to them, not  
 common to others? Then humane learning  
 may equall, if not surpassse Divine. Take,  
 for example, some principles naturally known:  
 as *Two & two make four*: or, *The whole body is*  
*greater then any part of it*. These are *Tru*: it is  
 impossible they should be false. They are  
*Perspicuous, & Easy*: no man can doubt of them,  
 who understands the termes. They are *Rea-*  
*sonable*: for what more reasonable, then to  
 assent to Evident Truth? Nay if we compare  
 then with supernaturall Truths, as to their  
*Perspicuity, & Verity*, in order to us, the  
 advantage seemes greater on the side of *natu-*  
*rall Truths*: 1.<sup>o</sup> For no man ever doubted of  
 the Truth of these, having once understood  
 their termes; & many have, & doe doubt of  
 faith, altho sufficiently proposed. And 2.<sup>o</sup> no  
 man ever dissented from those Principles,  
 when he had once admitted them; & many  
 have Apostatized from their Faith.

Soe that all the Prayses you give to Faith,  
 belong more to naturall Sciences, then to it.  
 Such a stranger are you to its tru Prero-  
 gatives.

The reason of this stupendious blindness  
 in searching the scriptures, is that you reade

them as a master ; not as a disciple : you intend not to learne from them what to beleive , but to shape them to what you think : you have the word but reject the sense , which is to the word, what the soul is to the body , it gives it life , & motion. *The (a) naturall man receiveth not the things, of the Spirit of God , for they are foolishnesse vnto him, nether can he know them, because they are spiritually discerned.* You see, fir, that some may reade , or have the word of God , & yet not comprehend its meaning : nay that it may seeme folly unto them. The words may be words of (b) life everlasting , & yet they cry : *Durus est hic sermo : this word is hard , & who can heare him ?*

The Divine Scriptures are hygh & majesticall in the sense ; simple & without affectation in word : they are plaine ; yet in them are hygh Hills , which no naturall wit can surmount. They are *perspicuous* , yet full of mysterious clouds , which baffle the most peircing eye. They are all *Tru* : yet S. Austin (c) takes notice of some seeming contradictions , which cannot be reconciled with out recourse to God the Authour of scriptures. Lesse is learnt by *study* , then by *Prayer* , if Prayer be accompanied with *humility*. *The (d) testimony of God is faithfull ,*

(a) 1. Cor. 2. 14. (b) Iohn. 6. 61. (c) l. 2. cont: Faust. c. 2. *Piè cogitantes tanta auctoritatis eminentiam, latere ibi aliquid crediderunt, quod petentibus daretur, oblatrantibus negaretur.* (d) Psal. 18. (or 19.) 7.

*giving wisdom to the little ones, or making wise the simple, as the English hath it. And the Author of our faith glorifies his Father, (a) for concealing his mysteries from the learned, & wise, & revealing them to little ones. S. Gregory furnishes us with a fit comparison, (b) of a shallow & deape river: in which, a lambe may wade, & an Elephant swimme. That is, in it the simple, & humble find ground to stand upon; which the Proud loose, & by it, are lost. The words are plaine, & easy; but the sense sublime, & hard, not to be reacht by humane industry; but by Divine inspiration, which is denyed to those, who rely on their owne abilityes, & given, to such as recurre to God.*

No bookes of the Sybills, nor oracles of the Divills, or other humane writing can equall Divine Scripture in this point.

Another character, of Divine Scriptures is the force which accompanyes them, & workes upon the hart of those who are well disposed which insinuates its selfe into the will, & enflames it with the love of God breakeing in pieces the stony hart of sinners. *Are (c) not my words like fire, & like a hammer that breakes a Rocke.*

No precepts of Pagan Phylosophers had this energy. I will not assure, you ever per-

(a) *Mat. 11. 25.* (b) *Greg. ep. ad Leandrum c. 4. Instar fluminis alti, & plani in quo Agnus ambulet, & Elephas natet.* (c) *Ierem. 23. 29.*



ceived ether of these two qualities in reading of Scripture, in your workes there appears little signes of ether, or of the disposition, which they suppose.

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## CHAPTER VI.

### *Scriptures Supprest.*

**G.** B. Pag. 13. *Scriptures being the Revelation of the whole counsell of God, & written by plaine & simple men, & as first directed to the use of the rude illiterate vulgar, for teaching them the mysterye of Godlinesse, & the path of life, it is a shrewd indication, that if any study to hide this lyght under a candlestick & to keepe it in an unknowne tongue, or forbid the body of Christians the use of it, that those must be conscious to themselves of greate deformity to that rule.*

**ANSWER.** Here you begin your charge of *AntiChristianisme* against your mother-Church & as the charge is false, soe in your managing it, you mingle many Errours, with some few truths. A bad cause is not capable of a better defence. I will take notice of some of your most considerable slips, & leave the reader to Judge of the rest.

*That Scriptures were written by plaine & simple men, is not tru. Was Moses such, who was learned in all the learning of the Ægypt.*

tians? Was David the swette finger of Israel, a plaine & simple man? What shall we say of Salomon, to whose wonderfull knowledge the Scripture it selfe beares witnesse? *Amos*, it is true, was; but *Elayas* was not, nor *Daniel*, nor *Samuel*. And whoever was Author of the Booke of *Job*, he was certainly far from being plaine & simple: for in him are found in perfection, Philosophy, Astrology & Divinity, as a queene governing them, & if *Cassinus* the Jesuit may be beleived, as compleate Rhetorick, as in any whosoever. And as to the Authors of the new Testament, as long as *S. Paul*, *S. Luke*, & *S. John* are amongst them, you will never perswade the learned part of the world, that your speech is not rash & inconsiderate.

But suppose it true, that they were all plaine & simple men: what then? Doth it follow that what they writ, is easy to the meanest capacity? (for that you intend if you intend any thing.) Doe you not know, that these men, were only the Scribes, of the Holy Ghost? & that in a scribe capacity iof understanding is not necessary, but only fidelity in writing. No greates science is necessary in a Printer who only Prints what is given him, by an Author: the Same of a Scribe, who writes what is dictated unto him. Now all Authors of Canonickall bookes are the Scribes of the Holy Ghost, *οἱ δὲ δακτοῖς*, for their doe-

trine is to be calculated according to the Meridian of that Divine Spirit; not of their qualities. Take the most *plaine*, & *simple* of them all, (a) *the herd man of Thecue*: reade him over: & if you say you understand him quite thorough, I will say, you have confidence to say any thing.

G. B. pag. 14. *The hardest part of Scripture, are the writings of the old Testament, & yet those were communicated to all.*

ANSWER. Some parts, of the new are as hard, at any of the old, viz. the Apocalypse, & some parts of S. Paul's Epistle, *are hard to be understood.* (b)

Likewise, Is it not tru, that all the writings of the old Testament were made common, to all the Israelits. *The King* (c) *was indeed commanded to write to himself a copy of the law out of that which was before the Priests the Levits.* By which it appeares that even Copies of the law were not soe ordinary. Which may be gathered also out of the 4. of Kings c. 22. there was such astonishment at the finding, & reading of the booke of the law newly found in the Temple. The tencommandments were common, the Pharisy's Phylacteries prove it. As for the rest, it was divided into *Parashots*, sections, & read unto the People, when they met on the Sabbath, as you may see, Acts 15. 21. And in the second

(a) *Amos 1. 1.* (b) *2. Pet 3. 16.* (c) *Deut. 17. 18.*

of Esdras cap. 8. And the Same custome is still in the Cat. Church : which in her service doth daily reade some of the new , & old Testament.

G. B. pag. 14. *What paynes are taken by Papists to detract from the Authority of Scriptures how they quarrel, its darknesse, its ambiguousnesse, the genuinenesse of its Originalls?*

ANSWER. This is a calumny. We all unanimously owne Scripture to be the word of God: that no untruth can be found in it. Out of its *darknesse, & Ambiguity*, we shew the necessity of receiving its sense from Tradition; & not sticking to the bare letter of the Scripture without the sense; which is to the letter, what a soul is to the body.

G. B. pag. 15. *We complaine of Scripture being too much perused.*

ANSWER. Another calumny : In all our universitys we have *masters of Scriptures*, who in those, I know, take place of those even of Divinity. Which shews the esteeme we make of that study.

G. B. pag. 15. *Let as little of it be in vulgar tongues, as can be.*

ANSWER. A third Calumny. It is all in English, translated by the Rhemish, & Doway Colledges: & in french, by the Doctors of Lovain. And as for the new testament, is it publisht in french by Rene Benoit, Brulot, Villeloin, & Amelot. Besides other editions

lesse noted. And if there hath beene no new translation into English, it is not for any decrees forbidding it, but because that first translation is liked in grosse, & if any thing, be defective (as is unavoyable in all workes of men) it is not considerable, & the like, or worse, myght be feared in another.

G. B. pag. 19. *We reade it publickly in an unknowne tongue, in Latin.*

ANSWER. If this proves our dislike of the Scriptures, it will likewise prove our dislike of Councils & Popes Bulls, (which you say we preferre before Scriptures) seing these were never extant in any vulgar language. *Latin* cannot truly absolutely be called an *unkowne tongue*, in the *Latin Church*, seing it is the language of her schooles, of her publiske service, of her laws, of her Tribunalls, of her Councils, & in many places (as in *Polony*, & *hygher & lower Germany*) of almost every particular person, where very ordinarily even carters, & watermen speake it. And as for *Spaniards*, & *Italians* with little application, they understand it, by reason of the affinity betwixt their owne, & the *Latin tongue*. Soe *English* cannot absolutely besayd to be an *unkowne tongue* in *Wales*, & *Ireland*, though in both there are severall who understand it not.

If this be not a sufficient vindication of our Church, how will you excuse your owne from

the same fault, which never translated the Scripture, into *Irish*, but uses English in Ireland even where there are many thousands, who understand it as little, as Latin is understood by any Catholick.

G. B. pag. 15. *We permit no private person the use of it, with out allowance from his Confessor.*

ANSWER. A fourth Calumny. In Latin, Greeke or Hebrew, it is universally permitted to all. In France no body scruples at the reading it in french, provided the Editions be approved. Your Brethren there could have informed you better: seeing they have had the confusion to see their Ministers mouths stopt, by Cutlers, & Schoomakers out of their owne Bible: which could not be, had they not reade it.

If the opinion of a *Confessor* be demanded, it is to know the Disposition of the Person, who desires it, whither it be such, as good may be hoped from that reading. All foode is designed by Almighty God for the use of man. Yet without any injury to the Patient, a Physician may forbid him the use of some, which would nourish peccant humours. Soe *Scriptures* are designed for our instruction unto Piety to God; & Peace to our Neyghbours: If any mans mind be posselt with opinions contrary to both, & these opinions controule all Instruction given him soe as all serve only to confirme him in his Impiety, & turbulent humour,

would you not advise him a diet, from such strong food, as Scripture? For example lately a greate part of the commonalty of our nation was so possest with a spirit of Rebellion against Ecclesiasticall, & Civill Government, that altho there be scarce any thing more recommended in Holy writ, then obedience to Pre-late, & Prince, yet they thought the whole drift of Scripture abetted their Treason: not that any such thing was to be found in Scriptures; but that they fancyed it there, as men fancy, that the Bells speake articulate words. In that cōjuncture what advice would you give to an ignorant man, to be satisfyed with bookes of Devotion, & Instructions drawne from Scripture which myght keepe him humble, & Peaccable: or to continu reading the Scriptures which he thought preached sedition, & from which (throught his bad disposition) he was confirmed in his Rebellions, & AntiChristian Courfes.

Another motive, why the Confessors advice is demanded, is that he myght instruct men how to reade, & reape benefit from the Rea-ding. To reade with the Humility of a Scholler, not the presumption of a master, to make rather a Prayer, then a study, of it: To resolve to practise what they understand: & adore God for what they understand not. Soe that whither they doe, or doe not comprehend, what they reade, they Glorify God in



all, & grow in vertu. After such instructions applied to the condition of every one, the benefit will be much greater, & the danger of ill using it much diminished.

## CHAPTER VII.

### *Idolatry of the Pagans.*

**T**His matter is as cleere in it selfe, as any antiquated rites can be: all men are possessed with an opinion, that (as the word imports) the deluded nations did Adore Idols, as their Gods. S. Austin l. 20. contra Faustum c. 20. having sayd, that *latría* was the worship given to God alone as he is distinguisht from all his creatures, how holy soever, he says: *Ad hunc cultum pertinet oblatio sacrificii, unde Idololatria dicitur eorum, qui hoc (sacrificium) etiam Idolis offerunt.* That to offer Sacrifice is an act of *latría*: whence those are called Idolaters, who offer it to Idols. This seemes cleere: yet our moderne Protestants to make good the charge of Idolatry against the present Catholick Church, rayle & create mist before their Readers eyes, & misrepresent Idolatry in such colours, as may afterwards be applied to make good their charge against it. I will endeavour to cleere the mist, & represent things in their owne skape, to the end, the difference betwixt Catholicks, & Idolaters

Idolaters may the better appeare. Something hath bin already sayd to the same intent in the preface, which I desire may be here remembered.

## SECTION I.

*That Pagans thought their Idols to be Gods.*

**M**Y first reason is taken from severall places of Scripture, fathers, & Pagans, wheretney are expressely called Gods. Exo. 32. 4. *These are thy Gods, O Israel.* Speaking of the calfe. And Micah having newly made an Idol, prepared a place to put it in, (a) *He set a part a little house to the God.* Or as the English translation hath it *Micah had a house of Gods.* And the Danits having robbed him of his Idol, he bemoanes his losse with these words: (b) *My Gods, which I made me, you have taken away.* Dan. 14. 15. *Doth not Bel seeme to thee a living God?* And the Psalmist: (c) *all the Gods of the Nations are Idols,* the Latin hath it otherwise, *Omnes Dii Gentium demonia*: but the English Protestants cannot except against their owne edition. Lastly the same is as expressely, though more obscurely delivered in booke of wisdom. (d) Where he says, the Pagans had

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(a) *Iud. 17. 5.* (b) *Iud. 18. 24.* (c) *Psalm. 96.*  
(95.) 5. (d) *Sap. 14. 25.*

given the *Incommunicable* name to *Stocks*, & *Stones*. And what is that *Incommunicable* name but, that of the tru God? All other names are communicable, as signifying things common to many: even that of Gods by participation, Gods by resemblance. (a) I have sayd you are Gods, & children of the most hygh. And: (b) There are many Gods, & many Lords. Wherefore the tru meaning of that place is that the Pagans affixt the Proper Name of God, to their Idols.

This may be gathered from the profession of Pagans themselves. (c) Lucian relating an assembly of their Gods, called by the greater *Jupiter* (on occasion of Atheisme, which then bare faced walked amongst the Philosophers,) to deliberate how to oppose it, he makes *Jupiter* give a commission to *Mercury* to entertaine them, & place them orderly according to their severall dignities by reason of their matter, or Art. On the first rank he should place those of Gold: on the second those of silver: on the third those of Ivory; on the fourth those of Brasse, or stone. And amongst these he should give the precedency to those who were the master pieces of famous workmen such, as *Phidias*, *Alcumenes*, *Myron*, *Euphranor*, &c. There *Neptune* sees with disdain & indignation, *Anubis*, with his dog's face take place of

(a) *Psal.* 81. (82.) 6. (b) 1. *Cor.* 8. 5. (c) *Iupiter* Tragedus.

him, because he was composed of more rich matter. Then there is a dispute, what place to assigne to the *Colossus of Rhodes*; which although it was only of Brasse, yet for the bulke of it surpasse the price of most of the golden Gods. In fine the whole discours evidently demonstrates, that the materiall Status, or Idols were beleived to be Gods, by the Pagans, whome Lucian there derides.

As for fathers, & Primitive Christians, out of their workes whole volumes myght be composed in confirmation of this Truth. See Justinus M. epist. ad Diognetum, pag. 492. Consider the matter & forme, of those things, which you call Gods, & judge them to be such. Are not some of them stones, like to those we treade on? Are not others of Brasse, like to that which is applyed to ordinary uses? Others of wood, & that worme eaten? Others of silver, which must be watched, least they be stolen? Others of clay? ταῦτα θεοὶ καλεῖτε τοῦτοις δουλεύετε, ταῦτοις προσκυνεῖτε. These you call Gods, you serve, you adore these, & at last become entirely like them.

Tertul. Apolog. cap. 40. Si quid adversi accidit urbibus, eadem clades templorum, quæ & mœnium fuerunt: ut jam hoc revincam, non à Deis evenire; quia & ipsis evenit. If any calamity befalls your townes, their Temples, & their walls perish alike: whence I prove, that your Gods doe not inflict it, seing they suffer, as much as the walls.

S. Cyprian. 1. ad Fortunatum de Exhortat. Martyrii cap. 1. Proves against the Pagans, *quod Idola Dii non sunt* : That Idols are not Gods. A very superfluous taske, if what E. S. says be true, that no body thought them so. More Fathers shall be cited in my following reasons. So that E. S. will have no occasion to make himself merry, with a covey of three Fathers, as he did with that of *one Partridge*. See also S. Ambrose l. 2. de Virgin. ante finem.

Another reason is taken from the reproch ordinarily made in Scripture to Idolaters. David (a) says *they changed their Glory into the likenesse of a Calfe (or ox) eating grasse* : because they abandoned God, to adore a statu shap'd like an ox: that is they left God not for an ox, nor for the likenesse of God; but for the likenesse, or resemblance of a calfe. What the Royall Prophet reproches to his Ancesters in the wilderness, the Blessed S. Paul (b) charges uppon all Idolaters. *They changed says he, the Glory of the incorruptible God, into an Image made like to corruptible man, & to birds, & four-footed Beasts, & creeping things*. S. Hierome objects the same : l. 2. Comment in c. 12. Matt. *Ignorantes Creatorem, & adorantes lapidem*. Being ignorant of the Creator, & adoring a stone.

A third reason is taken from those places of Scripture, or fathers where Gods are sayd to be

(a) Psal. 105. (106) 20. (b) Rom. 1. 23.

made by men. We are first forbidden to make them: (a) *Thou shalt not make Gods of silver, neither shalt you make unto you Gods of Gold.* And the Israelits were threatned (b) in case of disobedience to God's Commandments, that for a punishment, *they should serve Gods, the work of men's hands, wood & stone, which neither see, nor heare, nor eate, nor smell.* And in the booke of wisdom. (c) *Their hope is amongst the dead, who call Gods the worke of men's hands.* In fine S. Paul (d) was accused by Demetrius the silver-smith, for teaching, *That they be no Gods which are made with hands: wherefore it was his, & the common opinion, that they were Gods, which were made with hands.* Justinus Mar. Apol. 2. *O stupidity! you adore those as Gods, which are made by wicked men.* And in S. Austin (e) Mercurius Trismegistus avows some Gods to be made by men, to wit, those in temples: altho he owned that this proceeded from the ignorance of the true worship of God.

This receives a greater light from Isayas (f) *A carpenter, says he in your English translation, plants an Ash, & the rayne doth nourish it. He burneth part thereof in the fire, with part thereof he makes a God.* Again (g) *They lavish Gold out of a bag, & weygh silver in the balance: & hire a Goldsmith, & he maketh it a God.* And Jere-

## D 3

- (a) Exod. 20. 23. (b) Deut. 4. 28. (c) Sap. 13. 10.  
 (d) Act. 19. 26. (e) l. 8. de Civ. Dei. c. 23. & 24.  
 (f) Isay. 44. à v. 2. ad 20. (g) Isa. 46. 6. & 7.

my (a) Shall a man make Gods, unto himselfe,  
& they are no Gods? the same in substance is sayd  
Jere. 10. 3. 4. 14. altho more obscurely.

If M. Still. be not satisfi'd with these testi-  
monyes of holy writ (then which nothing can  
be more cleere, let him shew his Art in explicat-  
ing these verses of a Pagan, owning the  
same (b)

*Olim truncus eram ficulnus inutile lignum :*

*Cum faber incertus, scammū faceret nē, Priapum,  
Maluit esse Deum. Deus indè ego.*

A fourth reason is taken from the prayers  
which were made to the statües, or Idols. In  
the booke (c) of wisdom. He (the Idolater)  
maketh Prayer for his good, for his wife & children,  
& is not asham'd to speake to that which hath no life.  
For Health he calleth uppon that which is weake;  
for life he prayeth to that which is dead: for aide he  
humbly beseebeth that which hath least meanes to  
helpe: & for a good journey he asketh that, of that,  
which cannot set a foote forward. And for gaining,  
& getting, & good successe of his hands, asketh abi-  
lity to doe, of him that hath least ability, to doe any  
thing. Againe one preparing to sayle, & about to passe  
thorow the raging waues, calls uppon a piece of  
wood more rotten then the wood which carryeth him.  
And in the Epistle of Hieremy. (d) If they  
see one dumbe they bring him, & intreate Bel  
that he may speake: as though he were able to un-  
derstand.

(a) Ierem. 16. 20. (b) Horat. l. 1. Sat. 8. (c) Sap.  
23. 17. (d) Bar. 6. 41.



These two Bookes are held to be *Apocrypha* by Protestants, ( of which I will not treat at present ) yet why they should deny them credit in a matter of fact, I know no reason. But because they regard not what is reasonable in their controversys; but what serves their turne, I will shew the substance of all this, in bookes of unquestionable authority : (a) *The residue of the Ash, be maketh a God he falleth downe unto it, & adores it & prayes unto it, & sayth, deliver me, for thou art my God* The sayings, of the other Bookes are only ampliatiions of this. Soe they cannot be denied, without rejecting this; nor this admitted, without retaining of those.

A fifth reason is that the Idolaters were really perswaded, that their Idols did helpethem. Hieremy (b) *Saying to a stocke thou art my father: & to a stone thou hast begotten me.* Certainly those who could beleive that they ought their Being ( the greatest of all gifts ) to their statues, or Idols, of stone, or woode, would much easier believe they owed to them other goods of an inferiour nature. Certainly the Jews (c) ascribed their past felicity in Hierusalem to their sacrifices offred to the queene of Heaven, & their then present miseryes to their ceasing from those sacrifices. But the most publick owning of singular benefits from Idols, is that of the Israelits. (d) *These are thy Gods o Israel, which brought*

(a) *Isayas 44. 17.* (b) *Hier. 2. 27.* (c) *Hier. 44. 8.*  
 (d) *Exo. 32. 4.*

thee out of the land of Egypt. Which words S. Cyril of Alex. l. 9. contra Julianum p. 308. B. (καὶ μόσχῳ τοσεβασανᾶπτεν ἀποτολμᾶν,) understand to be sayd to that very calfe, which Aaron had cast.

If Mr. Still. think not this reason cleared enough out of Scripture, I shall desire him to reade what is written by the Greekes of the Palladium of Troy; & what the Romans thought of it, & of their *Ancilia*, what Macrobius writes of some Nations, who chained the Gods, Protectors of their Cittys, fearing they should forsake them. Let him at least reade S. Austin l. 1. de Civit. c. 3. And if he be not convinced, that the Pagans had confidence in their statues, or Idols, I say he shuts the eyes of his understanding soe close, as to exclude all lyght, but what pleases him, & serves his turne. Adde to his, Saint Cyprian l. ad Demetrianum. *Pudeat te eos colere quos ipse defendis, pudeat tutelam de iis sperare, quos tu ipse tueris.* Be ashamed to worship those, whome you defend: & to expect protection from those, who themselves neede yours.

I have two authorityes more, to confirme this reason: Jeremy (a) affords the first. *They must be carryed, because they cannot goe. Wherefore Feare them not for they can nether doe hurt, nor good.* To what intent could this reason be alleadged, unlesse it were to confound that opinion that

(a) Hier. 10. 5.

the statues themselves could helpe, or hinder? The Pagans then were posselt with that opinion. My other is out of David (a) who having sayd that the Idols of the Gentils were silver & gold, the worke of mens hands: that they had eyes, & could not see; eares, & could not heare- &c. He concludes his elegant induction, with these words: *May every one whomakes them be like unto them, & also all who trust in them.* There was then a Trust, a confidence, a relyance on those Idols, which could not be grounded, but on an opinion that they did Good. Adde to this, what R. Majmonides says, as he is rendred by Dionysius Vossius, p. 8. *Ab his simulacris bona & mala omnia provenire indicabant universis: & proinde summo jure coli & metui.* And Athenagoras in his Embasly for Christians, p. 25. Ownes the same, but attributes the effects to spirits dwelling in them.

My last reason is taken from the severall arguments produced in scripture against Idolatry, that they were made by men, that care must be taken they did not fall. (b) *that they have no motion.* (c) Cannot defend themselves, from wormes, or birds, fire, or theives, or even from the sacriledges of their owne Adorers: as S. Ambrose (d) observes out of the example of Dionysius the Tyrant.

(a) *Psal. 113. 8. or Ps. 115. 8.* (b) *supra.* (c) *Sap. 13. 15. Bar. 6. 26.* (d) *Bar. 6. Psal. 115. 5. Jer. 10. 5.*  
(c) *lib. 2. de Virginibus ante sinem.*

You will say Pagans were wise men : how could they then be capable of soe grosse an Error ? ANSWER. This is that weakenesse of the understanding incident to some : who in matters of fact require demonstrations : soe a Philosopher denyed locall Motion because he could not answer the reasons against it, & deserved no other confutation, but by this question: *Foole what doe I now.* proposed by a man who walked. It is cleere out of what I have sayd, that the Pagans *de facto* did beleive their Idols to be Gods, why should we give eare to a speculative reason, against an evident hystoricall Truth ? As if man left to himself did nothing but rationally, or did not many times soe far darken his understanding, as to shew little use of it in his greatest concerns ! It was the greatest folly imaginable, I grant it : yet that is incident to man when he is abandoned of God. And this the Ingratitude of Phylosophers deserved. For *whem* (a) *they knew God they glorified him not as God nether were thankfull, but became vaine in their imaginations, & their foolish hart was darkned professing them selves to be wise, they became Fooles. And changed the glory, of an Incorruptible God, into an Image.* Thus S. Paul. If you reply, you see, who you will dispute against: viz, the Fathers, S. Paul, Hieremy, Isayas, & the Holy Ghost.

If you still think the Paralel just betwixt the

(a) Rom. I. 21.

Idolatry of Pagans, & the worship given in the Catholick Church to Images, skew your Art in sophistry, & prove that we hold our Images to be Gods: that we put our *Confidence* in them; expect good, or feare Evill from a stocke. How pittifull, would your discourse be, should you dispute against us in this manner: a Crosse is made by a man: ergo it is not a representation of our Saviours death. The statu of our B. Lady cannot move, without the helpe of man: ergo, we are not to hope for any thing from God, though her intercession.

Iulfine ether what Fathers, & what Scripture containes against the Idols of the Gentills, is to no purpose, & all their Reasons are frivolous: or our doctrine of Images differs from theirs of Idols: the first is blasphemy: therefore you must subscribe to the second.

## SECTION II.

### *The Beginning, & Occasions of Idolatry.*

**C**Alvinus lib. 1. Instit. c. 11. l. 8. says Idolatry began almost with the world. *Omni-bus ferè à mundo condito saculis*. But he nether gives any reason for this assertion, nor determines its Authour, nor time. R. Majmonides says it began by *Enos*, the son of *Seth*, & Grandson

to Adam. And he grounds this Assertion on Gen. 4. 26. *Then began men to call uppon the name of the lord.* The Latin hath it : *Iste cepit invocare nomen Domini.* He began to call uppon God. & the other translations found rather a good, then a bad sense : only the Targum Onkelos expresses an abounding of Gods service, yet so as it charges that fault rather on men living in Enos his time, then on Enos himself. Wherefore, I cannot subscribe to that Rabby : especially seing Enos was of the vertuous branch, & surely such a hainous sin, as Idolatry could not come but from cursed Cain, or his posterity ; there was any before they were destroyed

I rather incline to what Saint Cyril of Alex. says lib. 1. contra Julianum. That there was no Idolatry before the Deluge : because no Authour mentions any. Nor after the Deluge, till after building the tower of Babel, & confusion of tongues : for the same reason. But shortly after those seedes were sown, which in proceſſe of time brought forth that bad fruit. Suidas says that seruch began Politheisme, & Idolatry. Constantinus Manasses lays the fault on his descendants : though he gave the occasion.

Our bodys doe not in a moment shoote up to their full growth ; but leasurely, & in a man-

ner imperceptibly : & our souls doe nether on a sudden rayse themselves to the heyght of Perfection, nor fall into the depth of hainous sin, according to the ordinary course of Grace & nature. *Nemo repente fit summus.* S. Bernard ( see S. Chrysoft. hom. 87. in Matthæum ) For that one of a Persecutor should in a moment become an Apostle & achosen vessell : another of an Apostle become a Divill, is very extraordinary, the first may be esteemed a miracle in the order of Grace, which is all miraculous : the second a monster in the order of sins, which is all monstrous. Now Idolatry, being the very heyght of wickednesse men by certain degrees, descended unto it : first they made statues : secondly gave them civill worship : then Religious worship, & lastly that cult, or worship, which is due to none but God.

The first occasion of making them, was for the solace of Parents afflicted with the immature Death of their dearely beloved child. (a)  
*A Father afflicted with untimely mourning when he had made an Image of his childe taken away, now honoured him as a God, which was then a dead man, & delivered to those that were under him, ceremonyes & sacrifices.* S. Cyrill of Alex. l. 1. contra Julianum, delivers the same, *ἔτερος πρὸς τὴν ἀπαισῶν ἐσχάτην ἀμαθίαν ὠλισθεῖν.*  
*Some falling into the greatest ignorance imaginable,*

(a) Sap. 14. 15.



were soe shamefully deceived, as to make Temples, & altars to men, & to adore as Gods, those whome they had mourned for, as dead men. *Sacrata sunt, quæ fuerant assumpta solatia.* Minutius Felix & Hieron. l. i. Comment. in c. 2. Osee: *Omnia idola ex mortuorum error creverunt.*

The second was the homage due to Kings by their subjects. Those who were within a certain distance from the court, did it to the King in person. But those who dwelt in remote Provinces, performed that duty to the Kings in their statues, (as now they doe it to them in their commissioners, or deputies) which Homage was at first only a Civill worship, which soone degenerated into Divine Adoration (a) *When men could not honour their Kings in presence because they dwelt far of, they took the counterfeite of his visage from farre, & make an expresse image of a King, whome they honoured, to the end that by this forwardnesse they myght flatter him that was absent, as if he were present.* Sometimes Princes were not content to be adored absent, or expect it till after their death: their owne Ambition, seconded by the flattery of their Courtiers would assist in person at their owne Rites & cult. *Non solum mortuis Regibus aut absentibus; sed & presentibus sacra facta.* Vide apud Vossium pag 800.

----- *Nihil est quod credere de se  
Non possit cum laudatur Diis æqua potestas.*

(a) *Sap. 14. 17.*

Thus *Nabucodonosor*, thus the *Roman Casars* thus severall others came to be adored. *Alexander* could not obtaine it of his *Macedonians*, yet of his new *Persian* subjects he obtained it. Likewise *Saturne*, *Ianus*, & *Quirinus* (or *Romulus*) in Italy, *Belus* in Babylon; *Osiris*, & *Isis*, *Serapis* & *Apis* in Ægypt; *Iupiter*, *Neptune*, *Pluto*, *Apollo* in Greece. And in particular places severall others: as in Troy *Hector*, in Chio *Aristaus*, in Samos *Lysander*, in Cicilia *Niobe*; & in Italy, in Narnia *Viridianus*, in Asculum *Ancaria*, in Volsinia, *Nertia*, in Sutirino *Nortia*, & others in other places, came to be Gods. See Tertull. Apolog. c. 24. & Athenagoras pag. 14.

A third occasion was gratitude to men from whose industry they had received greater ease in their wants by invention, or improvement of Arts. Thus *Ceres* for corne, *Bacchus* for wine, *Vulcan* for the forge, amongst the Grecians, & *Flora* amongst the Romans for the wealth left to the common wealth, were adored as Gods. Minutius Felix in Octavio: *Vnaquæq; Natio Conditorē suum, aut Ducem inclitum, aut Reginam pudicam sexu suo fortiolem, aut alicujus muneris vel artis repertorem venerabatur, ut civem bonæ memoriæ, sic & defunctis præmium, & futuris dabatur exemplum.* I think their conjecture very probable, who guess the Ægyptian Idol, the calfe, or oxe, to be a symbole of Agriculture, & that *Apis*, *Serapis*, & *Osiris* (three Names of one person) were Adored under that resemblance,

for having invented it, whither that person were Joseph, as E.S. pretends pag. 363. or the son of Jupiter, & Niobe daughter to Phoroneus is not worth the disputing. Probably *Anubis* got his *Apotheosis* by his faithfull service done to the publicke in quality of captain of their guards to *Osiris*, & *Isis*, & his dogs face, was a symbol of his vigilancy.

If you doubt of ether, of these occasions or both, Reade Lactantius l. i. c. 15. Philastrius l. de hæres. c. 27. Isidorus Hispal. lib. 8. orig. c. 11. Arnobius, Min. Felix a boue cited, & Cicero de Naturâ Deorum, & that Benefactors were Deified, began from & by command of *Seruch* one of the descendants of Japhat, as you may see in Suidas, Epiphanius epistolâ ad Acatium & Paulum, & Constantinus Manasses in his short Chronicle.

Two things concurred to dispose men to this most abominable sin : their Ingratitude to God, within, & the compleate workmanship of the statue without them. Their Ingratitude to God deserved that he should withdraw his Grace, & Leave them to themselves : whence *their foolish hart was darkned.* (a) The diligence (b) of the artificer did helpe to set forward the ignorant to more superstition, (which was the exterior cause) for he willing to please one in Authority, forced all his skill to make the resemblance the better : And soe the multitude allured by this

(a) Rom. 1. 21. (b) Sap. 14. 28.

Grace of the work tooke him now for a God, which a little before was honoured but as a man. (a) Illa causa. The greatest cause of this mad (senselesse) impiety, is that the likenesse, of a living man workes more strongly uppon the affection of those wretches then an evident conviction, that being dead, they should be despised by the living. For the shape of eyes, eares, mouth, nose, hands, & feete are more prevalent to bend downe before them a miserable soul, then their not speaking, hearing, seing, smelling, touching, or walking, is to correct the error. Says S. Austin.

Probably this may be the reason, wherefore altho by God's command statues (b) of Cherubins were made to be placed with the Ark in the Sanctuary, where none but Preists came, yet in the courts of the temple, ether those of the Jews, or Gentills, there were none. To leave nothing in the syght of that stiffe neckt Rebellious, Adulterous people, which myght be (b) A stumbling blocke to their souls, & a snare to their feete. And such would those statues have beene to the Jews, as they had beene to the Gentills.

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(e) Aug. in pl. II. 2. Illa causa est maxima impietatis insana. quod plus valet in affectibus miserorum similis viventi forma, quae sibi efficit supplicari, quam quod manifestum est, non esse viventem, ut debeat à vivente contemni. Plus enim valent ad curvandam infelicem animam, quod os habent, oculos habent, aures habent; quam ad corrigendam, quod non loquuntur, non vident, non audient. (b) Exodi 25. 18.

The Protestants cannot blame the Catholick Church, for having statues, & exposing them to the people openly, without blaming their owne Church, in which statues are in like manner made, & exposed, as I have heard of severall of their Cathedralls, namely that of Canterbury, where upon the font are those of Christ, & his twelve Apostles. We think our people secured from the danger of Idolatry, first by being taught that the statues are only *representations of saints*, & not *saints themselves*, much lesse Gods. Secondly because that Religious respect which we give to Images doth by them end *ultimatè* in God: for why doe we respect the Image, or Statue? For the Saint, it represents. And why doe we reverence the Saint? Merely because he was the Temple of God, & instrument of the Holy Ghost. See that all our worship of Images ends in God, & his Christ with the Holy Ghost, *one God Blessed for evermore*. Thus we instructing the people, stop their inclinations to the evill, *Idolatry*, & by owning all we have, & all the Saint had, that *is good, from God we hope we neede not feare*, that dreadfull *Blindnesse & Folly*, in to which the men wise according to this world were permitted (to humble, & confound them) to fall through a *penall*, but a very *Iust Iudgment of God*.

The last occasion of this Idolatry, was the Devill insinuating himself into the

statues, & in a manner dwelling in them: answering to questions proposed to them, causing sicknesses, & healing them: telling things, which hapned at a distance, & pretending to foretell things to come: altho in this unlesse they were very cautions in delivering their oracles in obscure termes, their Ignorance in future things was easily discovered. Of this see S. Austin (a) Justinus (b) Origenes (c) Minutius Felix (d) Prudent. (e) & Cyprian. (f) Arnobius, Lactantius, &c. I end with the convincing testimony of Athenagoras p. 29. *The things sayd he, which gave names to Idols, were men: those which take names of them are Divils. For this reason Tertull. l. de testim. Animæ propè finem, sayd: Thou, o soul, didst abhor Divils, & yet thou didst Adore them.*

I must not omit another kind of Idolatry, of those who adored as God severall creatures, whether for their beauty, or the benefit, they received by them: such as are the fire, & some elements, of the Earth, or the sun, moone, or stars. Vaine (g) are all men by nature, who are ignorant of God, & could not out of the good things seene know him that is: nether by considering his workes, did acknowledge the Workemaster. But deemed either fire, or the circle of the stars, or the

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(a) Aug. l. 8. de Civit. c. 23. (b) Justin. Mart. dialog. cum Triphone. (c) Origenes l. 1. contra Celsum. (d) Minutius Felix in Octavio. (e) Prudent. in Apologetico. (f) Cypr. l. ad Demetrianum. (g) Sap. 13. 1.

lygks of Heaven to be Gods, which governe the world with whose beauty, if they being dellyghted took them to be Gods, let them know how much better the lord of them is. But if they were astonisht at their power, & vertu, let them understand by them how much myghtyer he is, who made them.

There is yet a nother species of Idolatry of such, who Deifyed & adored all creatures Which was grounded on that opinion of the stoicks, that God was the soul of the world which is exprest by Virgil:

*Spiritus intus alit, totamq; infusaper artus*

*Mens agitat molem, & magno se corpore miscet*  
But nothing about this occurring in Scripture, & not much in Fathers, I let it passe.

These are the severall species of Idolatry which doe occurre, & are most conspicuous amongst Pagans. All were absolutely inexcusable, for leaving the Creator for the Creature. Yet amongst all, me thinks, the cause of those who adored the sun was some what lesse inexcusable then the rest, for altho Reason teaches it evidently not to be a God, yet experience shews it to have one Propertye of God, for the sun gives lyght, & life to all that have eyes & hart: it gives without interest: it never appeares, but as a common good, & besides its visible effects, produces many other by hidden influences. These considerations doe not excuse, but they somewhat diminish the guilt of

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those who adored that *wonderfull instrument, the worke of the most hygh. Ecclesiastici* 43. 2.

To summe up what we have sayd: we find that even the wisest men have beene guilty of the greatest folly, that can enter into any man's head, how weake soever, to take for a God, a thing soe much inferiour to them in nature. That they expected helpe of a thing helpelesse, & direction from what is sencelesse. To this they were disposed by the humane shape, striking their fancy; they were moved to it by love of a dead master, *feare* of a living Tyrant, flattery to one, on whome their fortune depended: & these altogether heygthned by the *Illusion of the Divill*. Sometimes *Gratitude* to beneficiall creatures, enclined men to renounce the greate Benefactor. Yet these motives how powerfull soever, could never have made men soe prodigiously to renounce the use of Reason, had they not, by former sins, soe far left God, as to deserve to be left by him: not that they received no grace at all from him; but that they had not such graces as would keepe them in what was good, & prevent their fall, into those sencelesse errors.



## SECTION III.

*What were the Gods of the Pagans*

OR

*What things were represented by their  
Idols? Where it is proved, that  
Pagan Gods had bin men.*

**T**He occasion I have, to treat this question is given by G.B. & E. Still. who pretend that Chiefely one & he *the tru God* was adored by the *Idolaters*, who used severall Statues, & names only to represent his severall attributes. And that by *Iupiter* they understood the *tru God*.

What I have cited out of scripture, & fathers, is sufficient to convince the contrary: seeing by that it appears that dead men, Stars &c. were adored. Vossius l. 1. de Idol. cap. 5. p. 30. says, Idolatry began with the adoration of Angels, thence past to the souls of men. Lactantius l. 2. c. 14. says, the Egyptians first adored the Stars, afterwards their Kings. S. Cyril of Alex. l. 1. cont. Jul. p. 17. sayth the same of the Chaldæans. But the Egyptians, whilest the Israelits lived amongst them adored either *Apis* or *Ioseph* under the shape of an oxe, or calfe. And in imitation of them the Israelits

in the desert, Exod. 32. & the ten Tribes at their schisme from the Temple of Hierusalem, the third of Kings 12. 28. which continued amongst them, till they were removed quite out of the country. Altho that was not the only Idolatry, they were guilty of: for they had *Baal*, 3. Reg. 18. & *the host of Heaven* toward the end, of their kingdome as appears 4. Reg. 17. 16. which they learnt probably of the Assyrians. After the transmigration of the Tribe of Juda, we find those who remained in their country much addicted the to the Star worship, Hieremy 44. as to a superstition ancient amongst them: which I guesse they learnt of their King Achaz, & that he received it from Damascus. 4. Reg. 16. where a copy of an Altar was sent to the hygh Preist to have another made like it, & placed in the Temple. But this being a matter of no moment, I doe not trouble my selfe with further examining it. Our only dispute is about the Romans, & Greekes: whose Idolatry was banisht the world by Christian Religion, which our moderne adversaries pretend that we have renewed againe.

You say the, that they, by *Iupiter*, adored *the tru God Creator of Heaven & Earth*: we say, that all the Gods of the Pagans, were men, & that *Iupiter* himself was such. And that they were Divills who tooke upon themselves those persons names, to delude the word, I will

prove this 1.<sup>o</sup> out of Scripture, 2.<sup>o</sup> out of such fathers as lived with the Pagans & consequently had more occasion to know their Theology, then we, who must gather it only out of their writings 3.<sup>o</sup> out of the Confession of Pagans, 4.<sup>o</sup> out of the acknowledgment of the Gods themselves, who were adored, & lastly by the Confession of Protestants.

My first prooffe is taken out of Scripture, psal. 95. (96) 5. *All the Gods of the nations are Divills. Omnes Dii gentium Dæmonia.* Soe it is in the vulgate Edition, & was soe from the beginning, while Paganisme flourisht: & yet Pagans never accused the Christians for imposing upon them opinions, which they did not hold. See S. Aug. upon that place. The English translation is some what different. viz: *All the Gods of the nations are Idols.* Which notwithstanding confutes sufficiently the contrary error: for if this be tru: *All Gods of nations are Idols*, as it must, being in Scripture: E. S. his proposition being contradictory to it, must be false, *Jupiter, the cheife God nations, is no Idol, nor Divil.*

Moreover if the sacrifice the Idolaters offered, (which was always held to be the Prime act of Religion) was offered by them to the Divills, & not to God, then it follows they did not worship the tru God but only Divills. But they sacrificed to Divills, & not to God. Ergo they did not adore the tru God; but Divills.

I prove the minor: Deuter. 32. 17. They sacrificed to Divills; not to God: to Gods whome they knew not, to new Gods, who came newly up, whome your fathers feared not. Psal. 105. (106.) 37. They sacrificed their sons, & their daughters unto Divills. And 1. Cor. 10. 20. The things which the Gentills sacrifice. they sacrifice to Divills, & not to God. Hence Aug 1. 20. cont. Faust. c. 18. ait: Nihil in sacrificiis Paganorum Deo displicuisse, nisi quod fierent damoniis. Nothing in sacrifices of the Pagans was displeasing to God, but those to whome they were offered. viz, the Divills.

My second prooffe is taken out of those Fathers, who living with the Pagans, & conversing familiarly with their persons, (some of them having bin Pagans themselves) & writing against them, had most reason to know their sentiments concerning their Gods: & durst not misrepresent them, for Feare of God, who forbids lying, & shame of men, who would have discovered their falsehood. What say these Fathers of the Pagans Gods? Athenagoras legat. pro Christ. pag. 14. τὸ κατ' Αἰγυπτίους μὴ καὶ γηλοῖον ἢ; τί πτόνται γὰρ ἐν τοῖς ἱεροῖς τὰ σήθη κατὰ τὰς πανηγύρεις ὡς ἐπὶ τετελειώτοι καὶ; καὶ θύουσιν ὡς θεοῖς. Are not the ceremonies of the Egyptians ridiculous who mourne for those persons, as for dead men, & adore, & offer sacrifice unto them, as to Gods. & pag. 16. He tells the Emperours, they knew very well, that the ancient Poets, Orpheus, Homer, & He-

god. were ether cōtemporaneous with the Gods  
or lived very little after them. And p. 17. in fine  
ἄν ἐξ ἀρχῆς ἢ σαυροί θεοί, ἀλλ' ὅτ' αὐτοὶ γεγονέναι ἀνθρώπων  
ἐχθροὺς, ὡς γενόμεθα ἡμεῖς. καὶ τὸ τοῦ πᾶσιν ἀνθρώπων  
ζυμῶναι. The Gods were not from the beginning  
but were begotten, as we are. And in this, all agree.  
And p. 29. 'Οἱ τοῖς πολλοῖς ἀρεσκοντες θεοὶ καὶ τοῖς  
εἰκόσιν ἐπονομαζόμενοι, ὡς ἔστιν ἐκ τῆς κατ' αὐτοὺς  
ἐξουσίας εἰδέναι, καὶ ἄνθρωποι γεγόνασιν καὶ τῶς  
δαίμονας εἶναι τῶς ἐπιβατέοντας τοῖς ονόμασι  
πῶς ἢ ἐκαστὸν αὐτὸν ἐνέργεια. Out of hystory it is  
evident, that those Gods from whome Idols have  
their names, were men: & that those spirits, who  
take those names, are Divils, is evident from their  
workes.

Tertullian Apolog. c. 10. pag: 39. Deos vestros colere definimus, ex quo illos non esse cognovimus: sed nobis inquitis Dii sunt. Appellamus & provocamus à vobis ad conscientiam vestram, illa nos judicet; illa nos damnet, si poterit negare omnes istos Deos vestros homines fuisse. sed & ipsa, si inficietur, de suis antiquitatum instrumentis revincetur de quibus eos didicit testimonium perhibentibus a hodiernum, & civitatibus in quibus nati sunt, & regionibus in quibus aliqui operati vestigia reliquerunt, in quibus etiam sepulti demonstrantur. Nec ego per singulos decurrā, proprios, communes, masculos, feminas, rusticos, urbanos, nauticos, & militantes (otiosum est etiam titulos persequi) ut colligam compendium: & hoc non quo cognoscatis; sed recognoscatis. Certè enim oblitos agitis. Ante Saturnum

Deus penes vos nemo est : ab illo census totius , vel  
 potioris, vel notioris Divinitatis. Itaque quod de  
 origine constiterit, id de posteritate conveniet. Satur-  
 num itaque, quantum litteræ docent, neque Diodo-  
 rus Græcus, aut Tallus, neque Castrinus Severus, aut  
 Cornelius Nepos, neque ullus commentator ejuscemo-  
 di antiquitatum, aliud quàm hominem promulga-  
 verunt. Si quæras rerum argumenta, nusquam in-  
 venio fideliora quàm ipsam Italiam, in quâ Satur-  
 nus post multas expeditiones, postq̃ Attica hospitia  
 consedit exceptus à Iano. Mons, quem incoluerat,  
 Saturnius dictus, Civitas, quam depopulaverat, Sa-  
 turnia usque nunc est, &c. We doe not adore your  
 Gods, because we know they are not Gods. But say  
 you: to us they are Gods? We appeale, from you, to your  
 owne conscience being content to stand or fall by its  
 verdict: if that can deny, that all your Gods have bin  
 men. If she denys it, We will convince her error out  
 of your owne Records of Antiquity, from which  
 she must learne, what she knows of them: out of the  
 cittys, in which they were borne: Out of the countrys  
 wher they flourisht: & out of the places where they  
 were buryed. I intend not to runne over each one in  
 particular, or speake of those who are common to all,  
 or peculiar to some, of males, females, Pesants, Ci-  
 tizens, watermen, & souldiers: it being superfluous,  
 to mention even their severall Professions: not to  
 acquaint you with any new thing: but to call to your  
 mind, what you knew before, altho you act, as if you  
 knew it not. You have no God ancienter then Saturne.  
 Of him were borne your cheifest, or most noted Gods:



If he is proved to have bin a man all the rest must have bin such. Now if you consult Authority, all Antiquity speaks him to be a meere man: If you seeke proofes from things, Italy will afford convincing arguments, in which after many wars, & having poss Greece, Saturne settled, being entertained by Ianus. He gave his name to the Citty he built, to the mountaine where he dwelt. The Country where he was concealed was called from that Latium, &c. And c. 19. pag. 49. Ipsos Deos vestros, & templa & oracula, & sacra, unius Prophetæ scrinium vincit. The Pentateuch is more ancient by some ages, then your Religion, & your Gods themselves. & a little after: Sicut illos homines fuisse non audetis negare, ita post mortem Deos factos asseveratis. Now you cannot deny them, to have bin men; you say they were made Gods after their death.

Minutius Felix in Octa. pag. 16. Majores nostri dum Reges suos colunt religiosè, dum defunctos illos desiderant in imaginibus videre, dum gestiant eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia. Lege Stoicorum scripta, vel scripta Sapientum, eadem mecum recognoscas, ob merita virtutis, aut muneris Deos habitos. Et p. 19. Manifestum est homines illos fuisse, quos & natos legimus, & mortuos scimus. Our Ancesters whilst they honour their Princes, during their life, whilst they see them in their pictures, or statues, those things were turned to Religious uses, which were intended only for their comfort. Reade the writings of your Stoicks, or other liarned men,

yeu will be forced to acknowledge what we say, that men, for their vertu, or offices were held to be Gods. Out of all, that we have sayd, it is evident, that your Gods were men, of whose birth, & Death we are certain.

S. Cyp. l. de Idolorum vanitate, begins the booke with these words : *Deos non esse, quos colit vulgus, hinc notum est. Reges enim fuerunt, qui ob regalem memoriam coli apud suos, etiam in morte ceperunt.* We may be sure those cannot the Gods, who are commonly adored as such, for they were kings, who for their Royall authority obtained to be adored, at their death.

Arnobius l. 2. contra Gent. pag. 10. *Vos hominem nullum colitis natum? non unum aut alium? non innumeros alios? quinimò non omnes, quos jam in templis habetis vestris mortaliū sustulistis ex numero, & cælo. sideribusq; donastis? Si enim fortè vos fugit sortis eos fuisse humana, & communis conditionis; replicatè antiquissimas litteras, & eorum scripta percurrite, qui vestutati vicini, sine ullis attestationibus cuncta veritate in liquidâ prodiderunt.* Iam profectò discetis quibus singuli Patribus, quibus matribus fuerint procreati, quâ in nati regione, quâ gente, quâ fecerint, egerint, pertulerint. You reproch to us, that we adore a man. And doe you adore no one man? doe not you adore many men? were not all your Gods men, who by your favour were rayfed up to Heaven, & placed amongst the stars? If you have forgotten this, turne to your ancient writers, who will without flattery tell you that they

were men, & ordinary men: thence you may learne  
their fathers, mothers, country, quality, gestures,  
&c.

S. Chrysost. hom. 1. ad populum Antioch.  
The whole multitude, of the Pagan Gods, is made up  
of such men.

S. Hier. l. 1. Comment. in Osee cap. 2.  
*Omnia Idola ex mortuorum errore creverunt.* All  
Idols were made out of dead men.

S. Austin spends a great parte of his first  
Bookes de Civ. D. to confound the Pagan er-  
ror, who adored ether dead men, or living  
Divils, l. 8. c. 26. the title of the Chapter it:  
*Omnis Religio Paganorum circa homines mortuos*  
*fuit impleta.* The whole Religion of the Pagans was  
taken up with the cult of dead men.

S. Cyril lib. 6. contra Julianum p. 205.  
Οἱ παλαιότατοι τῶν Ἑλλενῶν ἐξαιρέτως δὲ φοίνικες  
τε, καὶ Αἰγύπτια, παρ' ἧν οἱ λοιποὶ παρέλαβον ἀν-  
θρώποι, θεῶς ἐομίζον μεγίστους τῆς τὰ πρῶς τῇ  
βίοτι κτλ. χρῆσις ἔχοντες, ἢ κατὰ τι εὐποιοῦσάς  
τὰ ἔθνη. Which are the words, of Sanconiaton:  
they may be thus Inglished: The Antientest of  
the Grecians, & Particularly the Phenitians, & the  
Egyptians, (from whome the rest received it)  
thought those to be (not Heroes not secundary, &  
underlings, but) THE GREATEST GODS,  
who had bin Beneficiall to mankind, & invented  
some usefull things. Which words are the more  
to be noted, because they are of one of the most  
ancient of Pagan writers, & consequently

neerer to the time of the pretended Gods. But chiefly because they are cited, & approved by S. Cyrill l. 6. cont. Jul. & by E. S. Orig. Sacrae p. 32. so that in one Authority I give three witnesses.

Julius Firmicus pag. 20. *Ecce Demon est quem colis. It is the Devil, whome you adore.*

I conclude this prooffe with the words of Justin M. Apolog. 2. p. 56. where having sayd, that Socrates was persecuted by the Divils, whome the Athenians adored, for denying them to be Gods; as an *Atheist*: & that on that same score the Divils practiced the like on the Christians in his time, giving them the same odious name. He addes: If *Atheist* signifies a man who denyes the Gods of the Pagans, I owne we are *Atheists*. But we do believe, says he, in the true God, father of Justice, &c. Would he have sayd this, if he had bin of E. S. his opinion, that the Gods of the Pagans were the true God?

My third prooffe is taken from the Confession of Pagans, for sanconiathon the ancientest of their writers, whose words you may find in S. Cyrill l. 1. contra Julianum pag. 205. & Mr. Stillinghfl. in his *Origenes Sacra* pag. 32. He, I say, taught that even the greatest Gods had beene men. And what other sense can be begiven to this verse of Ovid, *Fastorum* 4. speaking of Venus:

*Ille Deos omnes (longum est enumerare) creavit.*

As saying all were borne, as commonly men are.

Alexander in a particular booke sent to his mother, acquaints her, that he by threats had forced out of an Ægyptian Preist, this secret, that all the Gods ( which he with the rest of the Pagans adored ) had been men. This is cited by Athenagoras pag. 31. S. Cyp. l. de Idol. vanit. & S. Austin lib. 8. de Civit. Deic. 27. who names the Preist, revealer of this secret, *Leo*.

This is confirmed by all those, who name the severall countrys of their Gods. Jupiter of Crete, Mars of Thracia, Juno of Argos, of Samia, Diana of Taurica Chersonesus, *Demeter*, or *Atergate* a cruel, & lascivious woman ( mother to *Semiramis* ) of *Syria*, Apollo, Venus, &c. of others Countryes. What doth all this import, but that they were ( in the opinion of the Pagans ) men, borne, & buryed, as the rest? which argument the Fathers doe commonly use. More shall be cited, when we to speake of Jupiter in particular.

My fourth prooffe, is taken from the confessions, of the Gods themselves, whome the Pagans adored. Tertul. Apolog. cap. 23. p. 56. *Edatur hic aliquis sub tribunalibus vestris, quem à demone agi constet, jussus à quolibet Christiano loqui spiritus ille, tam se demonem confitebitur de vero, quàm alibi Deum de falso. Equè producatui*

*aliquis*

aliquis, ex iis, qui de Deo pati existimantur, nisi se demones confessi fuerint Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite. Bring out before your tribunalls any person evidently, & certainly, possesst by some spirit, ether habitually, & permanently (such as are called energumens) or transiently (as those, who as they offred sacrifice, & did their devotion to the Gods, were by them for a time possesst) let a Christian command that spirit to speake the Truth, what he is: & if he doth not truly owne himself to be a Divil (not being able to tell an untruth to such an exorcist) altho in our absence he boasts of his being God, knocke out that impudent Christian's braines.

Cypr. l. ad Demetrianum pag. 201. O si audire eos velles, & videre, quando à nobis adiutrantur, & torquentur spiritualibus flagris, & verborum tormentis de obsessis corporibus ejiciuntur, quando ejulantes & gementes voce humanâ & potestate divinâ flagella & verbera sentientes, venturum judicium confitentur. Veni & cognosce vera esse, quæ dicimus. Et quia sic Deos colerè te dicis, vel ipsis, quos colis crede, aut si volueris, & tibi credere, de te ipso loquetur, audiente te, qui nunc pectus tuum obsedit, qui nunc mentem tuam ignorantia nocte cæcavit. Videbis nos rogari ab iis, quos tu rogas, timeri ab iis, quos tu adoras. Videbis sub manu nostra stare victos & tremere captivos, quos tu suspicis ac veneraris ut Dominos. Certè vel sic confundi in istis erroribus tuis poteris quando conspexeris & audieris Deos.

tuos, quid sint, interrogatione nostrâ statim prodere  
 & presentibus licet vobis, prestigias illas, & fallacias suas, non posse celare. O that thou wouldst but heare & see thy Gods, when by the spirituall tormentments of our exorcismes, they are cast out of the Bodys, they possesse: when they are forced to acknowledge the iudgment to come at the last day. Come to us, & experience the Truth of what we say. And seeing thou adorest thy Gods, at least believe those thou adorest: or if thou wilt believe thy selfe we will force that same spirit which obsesses thy body, & blindest thy soul with ignorance of Gods truth, to speake the Truth to thee. Thou shalt see they pray to us, to whome thou offrest thy devotion: those to feare us, whome thou adorest. Thou shalt see those tremble as Captives chained by us, whome thou honourest as Lords. Certainly thou wilt be ashamed of thy error when thou hearest they Gods themselves (when questioned by us) owne what they are, even in your presence, as not able to conceale their kunning wiles, & illusions.

And Minutius Felix in Octavio pag. 23.  
*Hac omnia sciunt plerique, pars vestrum, ipsos demones de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur. Ipse Saturnus, & Serapis, & Iupiter & quicquid demonum colitis, victi dolore, quasi sunt eloquantur. Nec utique in turpitudinem suis nonnullis praesentim vestrum assistentibus mentitur. Ipsis testibus esse eos demones de se verum contentibus credite: adjurati enim per Deum verum*



*Solum inviti, miseri, &c.* Most men, & even many of your owne know they are nobetter, then Divels, whome you adore. Your Gods, Saturne, & Serapis, & Iupiter, have beene adjured by the name of the tru, & only God, & have binforced out of the bodys they possesse & confessed themselves to be foule, & seducing divils. And their Confession was to be sup-  
posed tru, in point of reason. For they that were adored as Gods, would Never belye themselves into Divels to their owne reproach especially in presence of them that worshipped them, were they not forced. Thus is that place Englished by W. L.

Julius Firmicus pag. 20. *Ecce demon est quem colis, cum Dei & Christi ejus nomen audierit, contremiscit.* It is the Divel, whome you adore: he trembles, when he heares the Name of God, and of his Christ.

In my next section I will cite Prudentius, who says the same in his *Apotheosi*. You may find in S. Austin, & other fathers severall reasons proving those Gods to be Divels, cheifely for there promoting vice, by encouraging Poets Fables, concerning those filthy Acts related to have been committed by them.

My fift prooffe is taken from the testimony of Protestants themselves. The Authour of the whole duty of man, pag. 138. I neede speake little of the second Commandment, as it is a forbidding of that grosser sort of Heathenish Idolatry, the worshipping of Idols; which though it were once common in the world, yet it is now so rare, that it

is not likoly any that shall reade this, shall be concerned in it. Could he have sayd this, had he not knowne the practice of Papists to be so different from those of Heathen Idolaters?

Vossius l. 1. de Idolol. cap. 18. pag. 139. *Omnes Gentium Dii fuerunt homines. All the Gods of the Pagans were men.* Godwin l. 4. Antiquities c. 1. *Well deserving men were reputed Gods.*

M. Thomas Prat in his Epistle Dedicatory of the Hystory of the Royall Society, having sayd, that generalls of Armys, & greate Conquerors, wereby the Pagans esteemed Heroes he addes: *The Gods Antiquity worship; d w Temples, & Altars were those & ho instructed the world to plow, to sow, to plant, to spin, to build houses, & to find out new countryes.*

Mr. G. B. in this very booke p. 16. *The he (the commonalty of the Idolaters) did formerly worship the Image.* & p. 23. *The souls of deceased men were honoured with divine honour.*

I hope E. S. will not refuse the testimony of his greate Patriark W. L. who in his Relation pag. 77. cites with greate esteeme of them, the words of *Minutius Felix*; & very judiciously observes, that it is not credible the true God should be forced out of his possession. Much lesse that he be constrained to utter alye, & owne himself to be a foule & seducing Deity. Can any man think, that God can deny himself, to such a degree? *Credat Iudaus Appellari non ego.* I scarce wonder at the extravagance

opinions of the Pagans, seing E. S. & G. B. can believe, that. Were there not some other more powerfull tye, then only imaginary, or pretended incredibility, I should hope to see both believe *Transubstantiation*, seing they can beleive, that God can deny himselfe, tell a lye, & professe himselfe a *Diuel*. O Blasphemy!

But altho in a bad humour E. S. should refuse to subscribe to his quondam Primate, yet I can have recourse to a person very neere unto him, even his owne deare selfe: for he, Orig. Sac. l. 1. c. 2. p. 32. speaking of *Sāconiathon*, says: *That which of all seemes the clearest in this Theology, is the open owning the Originall of Idolatry to have beene from the consecration of some eminent persons after their Death who had found out some usefull things for the world, whilst they were living, which the subtiller Greekes would not admit of, viz, that the Persons they worshipped were once men, which made them turne all into Allegoryes, & mysticall senses to blind that Idolatry they were quilty of the better amongst the Ignorāt, And l. 3. c. 5. he says; that Saturne, Iupiter, Mercury, Neptune, Vulcan, Iuno, Minerva, Ceres, Bacchus, & others had beene men, & women.*

He could not have given a cleerer, & fuller testimony of the truth, of what we say, & the falshood, of what he delivers, then is contained in those two places. To what can we attribute this change in E. S. that what was before the certaine position of *Idolatry* should now

be fals, but to a desire to charge that hainous  
sin uppon the *Roman Cat. Church*, which  
falls of it selfe to the ground, if *Pagans Idolatry*  
be ryghtly represented? *Tanta molis erat*  
to make *Rome* seeme *Idolater* in the eyes of  
his ignorant admirers!

*Philo Biblius* had reason to blame those  
*Allegoryes*, to which the subtiller Greekes  
had recourse, which made a cleere new Re-  
ligion by changing the object Adored as God,  
from some man eminent for power, or vertu  
to Elements, much inferiour to the least of  
men, or any living Creatures: for this yeil-  
ded the cause, & condemned the whole *Idola-  
trous world*. So *Minutius Felix* in *Octavio*,  
pag. 16. *Zenon interpretando Iunonem Aëra,*  
*Iovem Cælum, Neptunum mare, ignem esse Vulca-*  
*num, & cæteros similiter vulgi Deos Elementa esse*  
*monstrando, publicum arguit, graviter, & revincit*  
*errorem.*

#### SECTION IV.

*That the Iupiter O.M. of the Greekes  
& Romans, was not the  
tru God.*

**M**Y first, & cheife prooffe, is taken from  
what is already sayd out of H. Scripture,  
Fathers, Protestants, & Pagans. For those uni-

verfall Propositions containe ail, & every God of Paganisme. V.C. What are the Propositions of Scripture? *All the Gods of the Gentils are Divels.* And. *The Pagans sacrificed to Divels; not to God.* What are the Propositions of E. S. *One God of the Pagans, was the tru God, & no Divel.* Item: *The sacrifices of the Pagans were offred to the tru God, & not to the Divel.* If the Logicke of E. S. can reconcile with truth two contradictions, it is a rare one. Till he teach us how they can stand together, we will stick to the common received Axiome of Sophistes, that both cannot be tru. So one of these Propositions must be fals, ether that of Scripture, or that of E. S. now I desire him to declare whither he takes to be tru, and whither the *Lyar*: God, or himselse.

Againe Gal. 4. 8. the Galatians *knowing not God, served those who by nature were not Gods.* Which are the words of the Apostle. And E. S. says: *The Galatians knew Iupiter, & served him, who was the tru God.* Wherein he directly contradicts the Scripture.

The like arguments myght be broug't from the authoritys cited out of Fathers, Protestants, & Pagans; who assuring universally, that all the Pagan Deities were rayled from men, exclude all possibility of *Iupiter's* being otherwise, he being one of them. Indeed nobody ever reproached the Catholick Roman Church, that it did not adore the tru God, altho many preten-

ded the adoration of the Saints, to be like to that of the Pagan Idolaters adoring of their secundary Gods: why then should the Pagans be absolutely sayd not to adore *the tru God*, if they did adore him, altho they joined others in alike degree of worship with him? But seing E. S. & G. B. pretend *Iupiter* to be the name of the *tru God Blessed for ever more*, amongst the Pagans, I will shew, that *Iupiter*, according to Fathers, Poets, & Protestants, was a man, as well as the rest: & I will confirme all with E. S. his owne testimony.

My next prooffe is taken from those, who confound *Iupiter* with the rest of the Gods, *Saturne*, *Neptune*, *Pluto*, &c. as well as of the other Gods. We have heard *Tertullian* assure, that *Saturne* was the ancientest of their Gods: & that the rest ought their being to him, & thence inferred, that he being a man, all the rest must have beene so too. See also *Lactan. Firm.* who saysl. 1. c. 15. *It is evident all the Gods were men*, See *Tertul. c. 10. p. 39.* His words are cited above sec. 3. note that *Vossiusl. 1. Idol. c. 18 p. 139.* thinks this an invincible argument, to prove that by *Saturne* the Pagans understood *Adam*. Now if *Saturne* was the ancientest of all the Pagans Gods, *Iupiter*, who is on of them, is not *ab aeterno*, eternall: & consequently not *the tru God*. See *Minutius Felix p. 23.* where *Iupiter* is sayd to be cast out of posselt body, as well as *Saturne*, & *Serapis*: as having nothing

peculiar above the rest. W. L. indeed puts an emphasis uppon his name, *Iupiter himselfe*, when he translates those words: which is not in the Authour, at least as we have him: which shews only, that the Pagans had a greater veneration for Jupiter then for the rest: yet without taking him out of the number of those *Heathen Gods*, who were subject to *Christians exorcismes*.

My third prooffe is from such fathers who relate his country, birth, & death. Minutius Felix pag. 17. *The birth Countryes & sepulchers of the Gods are shewne. Dictæi Iovis. Of Iupiter on the mountaine Dictæ. S. Cyp. l. de Idol. vanit. p. 204. Antrum Iovis in Creta visitur & sepulchrum ejus ostenditur, & ab eo Saturnum fugatum esse manifestum est. You many see Iupiter's cave in Candy, his sepulcher is there shewne: & it is undeniable that he chased thence Saturne, his father. Lactantius Firmianus l. 1. div. instit. cap. 11. p. 39. says this Epitaph was written on his tombe ὁ ζῶνς τῷ ἔργῳ Iupiter Saturni. S. Cyril of Alex. l. 10. contra Julianum, p. 342. speaks of Iupiter's tombe, & says that Pythagoras visited it, & writ uppon it, this Epitaph: τῷ δὲ χεῖραὶ Ζαν. Herelyes Iupiter. And Porphyrius boggling about the truth of this story which ruins the Divinity of his greate God, S. Cyril addes: That Pythagoras had written the plaine truth: that the greatest of the Pagan Gods was dead: & that his countrymen the Cretans had built him a tombe: γέγραφο*



γὰρ τὰ λειβῆ καὶ τὸ θνήκεν ἀντοῖς ὁ ὑπέρτατος τῶν  
 Φειῶν, ὃ καὶ Κρήτης ἐτεκτῆσαντο τάφοι. Julius  
 Firmicus p. 4. says that Jupiter was King of  
 Candy, or Creete : that Bacchus, or Dyonisus was  
 his unlawfull son : whome in her husband's  
 absence Iuno caused to be killed by the gards,  
 who devoured his body ; but Minerva preserved  
 his hart & presented it to her Father, as his re-  
 turne, &c.

Commodianus cap. 4. *Saturnus Rex erat in  
 terris, in monte natus Olympo. Non Divinus erat,  
 sed Deum sese dicebat. Venit inops animi, lapidem  
 pro filio sorpsit. Sic Deus evasit : dicitur modò Iupi-  
 tēr ille. Saturne was a King, who out of feare, of  
 his owne children, devoured them. But one of them  
 was saved, a stone in lieu of him being given to the  
 father, which he swallowed. Soe this infant  
 grew up to be a God, & is called Iupiter.*

My fourth prooffe is from those fathers, who  
 absolutely refuse to acknowledge the Divi-  
 nity of Iupiter. Origen. l. i. cont. Celsum, p. 19.  
*As soone as we heare the name of Iupiter, we under-  
 stand the son of Saturne, & Ops, Iuno's husband,  
 Neptune's brother. & l. 5. p. 262. We will rather  
 endure any torments, then acknowledge Iupiter to  
 be God. Lactantius Firmianus, called commonly  
 by the Fathers, the Christian Cicero, whome  
 Photius judges to be the most learned, & elo-  
 quent of his age, & who for his capacity was  
 chosen by the Emperour Constantine the greare,  
 to be Tutor to his son, Crispus. He, I say, l. 1.*

Instit. Divin. cap. 11. p. 38. Iays. Iovem illum esse, qui ex Ope, Saturnoq<sup>3</sup>, natus sit, negari non potest. Vana igitur est persuasio eorum, qui nomen Iovis summo Deo tribuunt. Solent enim quidam errores suos hac excusatione defendere, qui convincti de uno Deo, cum id negare non possunt, ipsum se colere affirmant; verum hoc sibi placere ut Iupiter nominetur. Quo quid absurdius! Iupiter enim sine contubernio conjugis, filiaq<sup>3</sup> coli non solet. Vnde quid sit apparet, nec fas est id nomen eò transferri, ubi nec Minerva est ulla, nec Iuno. It cannot be denied that Iupiter was borne of Ops & Saturne wherefore it is a vaine, or foolish persuasion, of those who would give the name of Iupiter to the supreme God. (Observe this Mr. E. S.) For some are wont in that manner to excuse their Errors, when they had beene convinced of one God, so as they could not contradict it, by saying that themselves adored him, & called him Iupiter. Then which, what can be more absurd? Seing Iupiter is not worshippt without the partnership of his wife, & daughter. Whence it plainly appeares, what this Iupiter is, & that the name ought not to be transferred thither, where there is no Minerva, nor Iuno. Thus this learned man. Whose words are so cleere, that if he were now alive, & intended, to reject E. S. his new error, he could not do it more convincingly.

My fift prooffe is taken from the confessions of the Iupiter himself, as you may see in Tertul. S. Cyprian, Iulius Firmicus, & Minutius

Felix above cited. Adde to these Prudentius in  
Apotheosi.

----- Torquetur Apollo

Nomine percussus Christi, nec fulmina verbi  
Ferre potest, agitant miserum tot verbera lingua  
Quot laudata Dei resonant miracula Christi,  
Intonat Antistes Domini: fuge callide serpens,  
Exue te membris, & spiras solve latentes.  
Mancipium Christi fur corruptissime vexas?  
Desine Christus adest, humani corporis ultor:  
Non licet ut spoliū rapias, cui Christus inhaesit.  
Pulsus abi, ventose liquor, Christus jubet, exi  
Has inter voces medias Cyllenius ardens  
Ejulat, & notos suspirat Jupiter ignes.

Out of which verses E. S. may learne, first the  
forme of our Exorcismes, which to this day are  
made after that manner, trampling the Proud  
spirit under our feete, with disdainfull language.

E. S. may learne secondly the force of them,  
which by invisible stripes did scourge those  
pretended Gods, till they forced them out of  
their possession. *Nec fulmina verbi ferre potest,  
agitant miserum tot verbera lingua, quot laudata  
Dei miracula resonant.*

He may learne thirdly, that not only the lesser  
Gods; but even Iupiter himself was subject to  
the whips, & torments inflicted by our exorcismes.

My sixth prooffe is drawne from the opinion  
of the Pagans. See *Natalis Comes* l. 2. mythol.  
c. 1. & sequent: Where you find many cited  
Lucian in *Iove Tragado*, says that *Damias* an  
Atheist, having objected to one, who defended

the Divinity of the Gods, that *Iupiter* the cheife of them was dead, as also his sepulcher, which was extant, & a Piller neere it, testifying the truth of that death: *Iupiter* he says, grew Pale, & dismayed hearing it, being conscious of the truth, & that truth tended to roote up the opinion of his *Divinity*.

My seventh prooffe is grounded on what the Fathers write of him, viz 1.<sup>o</sup> that he was not a God. 2.<sup>o</sup> But that he was a man. 3.<sup>o</sup> That we as a wicked man, subject to such vices, as would make any civill man blush. *Justinus M. Paræn.* pag. 2. shews him to have bewayled like a woman the death of *Sarpedon*. His insatiable lust both after women, & boys is noted by all: so is his Ambition, which shewed it selfe by his Rebellion against his owne Father. Now how can the Fathers be excused from horrible Blasphemy, in accusing the Pagan *Iupiter* of these crimes, if he be the tru God?

I conclude this prooffe with an invincible reason taken from *S. Austin l. 1. de consensu Evangelistarum, c. 26.* None of all the Gods, adored by Pagans, opposed the adoration of any other. *Diana*, & *Minerva* never exprest any dislike of men adoring of *Venus* & *Priapus*, *Saturne* was willing his rebellious son *Iupiter* should be adored: *Vulcan* very quietly endured the company of *Venus* his wanton Wife, & of *Mars*, whome he had found in *flagranti* with her. And *Iupiter* never checked his daughter *Venus*; for

those filthy faults, which would have made her unfit company for civill men, or women. Whence the saint concludes them all, & *Iupiter* too, to have beene Divels, who aimed only at the corruption of manners. This he confirms, from the law of *the tru & living God*, who forbade them all to be adored, commanded all their statues to be pulled downe, all their rites, & ceremonies, & sacrifices to be abolished. By which *Satis ostendit illos falsos, atque fallaces, & se esse verum ac veracẽ Deum*: he convinces sufficiently that false opinion newly broached by E. S.

My last prooffe is taken from the testimony of learned Protestants, who all acknowledged this truth, till the desire of accusing Popery engaged E. S. in the contrary opinion. We have seene W. L. naming *Iupiter* himself Godwin l. 4. Antiquitat. c. 2. says that *Iupiter & Baal semen*, which signifies the Lord of Heaven, is one & the same thing, viz, the sun: as the *Queene or lady of Heaven*, is the Moone. Vossius is of the same opinion with us, that *Iupiter* was a man. We have seene above that E. S. in his *Origenes sacra*, says in generall that all Heathen Gods had beene Men: & approved of *Philo Biblicus* his Iudgment, who blamed the subtiller Greekes turning all to Mythologies. Let us now see, what he says of the severall Gods, & of *Iupiter* himselfe in particular.

E. S. l. 3. *Origen. Sacrar. c. 5. pag. 587.*

Jupiter who was the same with Cham, was called Ζεύς, παρὰ τὴν ζέειν: as Cham from Chamum, fervere, incallescere. Ἀμμὼν γὰρ Αἰγυπτίοι χαλεποῖσι τὸν Δία, says Herodotus: Him whom the Greeks call Ζεύς, the Egyptians called Cham or Ammun rather. So Iaphet, whose memory was preserved under Neptune, to those portion the Islands in the sea fell. And pag. 589. Vossius hath taken a great deal of pains to digest in an historical manner the stories of the severall Jupiters: Where of he reckons two Argives, a third the father of Hercules, a fourth a King of Phrygia, & two more of Crete, to one of which without any distinction, the actions of all the rest were ascribed, & **WHO WAS WORSHIPPED UNDER THE NAME OF JUPITER.** And p. 594. As the story of Saturne & Noah doe much agree, so the three sons of Noah, & those of Saturne, Jupiter, Neptune, & Plato have their peculiar resemblances to each other. Of which Vossius & Bochartus have largely spoken, & I have touched on already. Besides which this later Author hath carried the parallel lower, & finds Canaan, the son of Cham, the same with Mercury the son of Jupiter. As it was the curse of Canaan to be a servant of servants, so Mercury is always described under servile employments: his wings seeme to be ships of the Phenicians, who were derived from Canaan: his being the God of trade, notes the great marchandise of the Phenicians, & Mercurys the very notes their piracys, or at least their

*subtlety and craft. He was the Father of Eloquence & Astronomy, as letters, & astronomy came from the Phenicians into Greece. This, & much more to the same purpose, may be found in that Chapter, in E. S.*

By what strange *Apotheosis* did this change happē, that that same Person, who till the year of our Lord 1663. (when the *Origenes Sacra* were printed) was a grosse body should by the year 1676. become a Pure Spirit? that the son of Noah should be the *Creator of Heaven & Earth?* & *curst Cham*, be changed into God *Blessed for evermore?* This *Metamorphosis* deserves a place Ovid's Poem, as well as any in the packe. By what art Magick was it made? By what Revelation was it made knowne to E.S.? Here we have *Dr. Stillingfleete against Dr. Stillingfleete*: he now destroying, what he then built, *building what he then destroyed: making himself evidently a Transgressor.* Gal 2. 18. He tooke it, unkindly of I.W. that accused him of contradicting himself: it may be, he will be offended with W. E. for the like fault, if it be one. But who Can hinder *Truth from offending*, when it sets before a man's eyes his owne faults. *Veritas odium parit*, says the comickall Poet: viz, whom it reprehends us, otherwise it is beloved: *Veritatem lucentem diligunt arguentem oderunt.* says S. Aug. But let us consider some of his grounds, & those the cheife ones for *Deifying the accursed Cham*, or the more accursed Devil,

who



who tooke on him that name *Iupiter*.

E. S. pag. 34. 35. & 36. *Numa* beleived one  
supream God : & he thought, & adored *Iupi-*  
*ter* as such, seing he appointed a *Flamen Dialis*. as  
the cheife of all the rest and erected a *Capitol* to *Jove*.  
He tells us, it was vowed by *Tarquinius Priscus*  
in the *Sabine war*, carryed on by *Servius Tullius* :  
that *Tarquinius superbus* was at vast charge uppon  
it. That it stood uppon 800. foote of ground, was not  
finisht, till after the expulsion of *Tarquin*, & was  
then dedicated with greate solemnity by *Horatius*  
*Puivillus*, being both *Consul*, and *Pontifex*. And  
from that time this was accounted the greate seate  
of God, & Religion amongst them: it was *Sedes*  
*Jovis*, in *Livy*, *Jovis summi Arx*, in *Ovid*, *Ter-*  
*restre domicilium Jovis*, in *Cicero*: *Sedes Jovis*  
*O. M.* in *Tacitus* & if any thing more (says he)  
can be added, it is only what *Phiny* sayth in his *Pa-*  
*negyrick* that God was as present there as he was  
in *Heaven*: Thus he. Where had he told us the  
names, of the *Architect*, & subordinate officers  
& workmen, the wages each of then received,  
in what mony, it was payd, & when, & where,  
& by whose hands. How many dogs accompag-  
nyed their masters to the *Dedication*, & what  
order was taken to prevent their playing, or  
quarrelling with one another, least they should  
disturbe the *Devotion*, & spoyle the feast, he  
had shewd more reading, & added very much  
to the force of this Argument. Which for want  
of such fine Erudite observations will be found

weake, & insignificant.

For as for the *Flamen Dialis* I grant that *Flamines* were their cheife, or hygh Preifts designed for the service of particular Gods (yet for the *Pontifex Maximus* was above them which E. S. ought not to be ignorant of) as also the *Jupiter* was the cheife God, the Pagans adored but the authorities of Fathers force us to thinke them all no better then men. S. Austin expressly says l. 2. de Civit. Dei c. 15. there were three *Flamens*, *Dialis*, *Martialis* & *Quirinalis*. Vives upon that place, will teach us, that there were others afterwards instituted, as *Pomonalis*, to *Pomona*, & another to *Cesar*, & to other lesser Deities: which later were of an inferior order to the three first. Now whence will E. S. draw his assertion of *Jupiter*'s being the true God? from the officer, *Flamen*? He must then say, in alike manner, that *Romulus*, *Pomona*, & *Cesar* were the true God, & not men: seeing they had their *Flamines*, too. Or was it, because he was *Dialis*: this is a begging the thing in question. And which is worst of all for E. S. S. Austin teaches us l. 2. de Civit. Dei c. 15. that that very *Jupiter*, to whose service the *Flamen Dialis* was ordained, was the son of *Saturne*, & brother to *Pluto* & *Neptune*.

From the officer of the *Capitol*, we will accompany E. S. to the *Capitol* it selfe, & learn what stories that so costly building will tell of the God adored in it: we will take S. Austin

our compaigny, for a Guide. We shall find, in it, *Iupiter's breast plate.* ( *Jovis Ægyda* ) says the Saint l. 1. de Conf. Evang. c. 23. we shall find the *Goate Amalthea* who had suckled & nursed him in his Infancy, says S. Austin l. 6. de Civit. Dei c. 7. Whence as well as S. Austin I propose a question: *Quid de Iove senserunt, qui ejus nutricem in Capitolio posuerunt?* What opinion had they of *Iupiter*, who placed his nurse in the Capitol? We shall find *Iuno*, & *Minerva*, wife, & daughter to *Iupiter*. Lastly ( but that we come too late ) we should have seene in their sacred rites, a representation of the life & death of the God *Iupiter*. S. Austin l. 1. de Conf. Evang. c. 23. *Varro dicit Deorum sacra ex cujusq; eorum vitâ vel morte, quâ inter homines vixerunt vel obierunt, esse composita.* Had E. S. beene Wife, he should rather have diverted us from the Capitol: for it was to that Greate building, that S. Austin appealed, being to confute some Philosophers, who, (just as E. S.) sayd *Iupiter* was the tru God. *Numquid & Capitolia Romanorum, opera sunt Poëtarum?* says he loc. cit. *Quid sibi vult ista non Poëtica; sed planè Mimica varietas, Deos secundùm Philosophos in libris quarere, secundùm Poëtas in templis adorari.* Was the Capitol built by Poets, in which there are so many signes of *Iupiter's* having beene a man? What changlings are you Pagans, who seeke your Gods with the Philosophers, & adore them with the Poets?

Now to the Titles & Attributes of this God :

*Optimus, Maximus, Cali Rex, Deum Pater, atque hominum Rex, Iovis omnia plena.* Which E. S. alleadgeth p. 36. & pag. 44. he addeth the authority of S. Austin l. 4. de Civ. Dei cap. 9. that to represent his authority, they placed a scepter in his hand, & built his Temple on a hygh hill.

ANSWER. if E. S. had read on the following chapter in S. Austin (l. 4. de Civ. D. c. 10.) he would have seene proofes, that *Iovis omnia plena* was spoken by Virgil, of the son of Saturne, & that according to their owne dogmes, the saying was false. He will find the like l. de cons. Evang. c. 23. Arnobius l. 1. p. 9. Answers the Pagans, who alleadged the argument in this nature: *Diffimilia copulare, atque in unam speciem cogere, inducta confusione conamini.* You endeavour to joine things as distant as Heaven & Earth, eternitie & time; for God had no beginning, nor cause; yet Iupiter had a Father, & Mother, grand-fathers, & grand-mothers, & brothers: *Nunc nuper in utero matris formatus*, he was but lately conceived in his mother's womb. And Lactantius Firmianus l. 1. c. 11. p. 33. *Regnare in caelo Iovem vulgus existimat: id & doctis pariter & indoctis persuasum est, quod & Religio ipsa, & precatationes, & hymni, & delubra, & simulachra demonstrant; eundem tamen Saturno & Rheâ genitum consentitur. Quomodo potest Deus videri, aut (ut ait Pœta) hominum rerumq; repertor, ante cujus ortum infinita hominum millia fuerunt?* All Pagans both learned, & unlearned are perswaded, that Iupiter reigns

Heaven. Their Religion, & service, & Temples, testify this: yet the same persons professe, that he was the son of Saturne & Rhea. Which two points of their Faith are inconsistent, for how could Iupiter be the founder of all men, seing many thousands of men had beene before he was borne, or conceived? When E. S. shall have considered this, he will think his calling T. G. S. opinion, wild, & absurd, very rash, ungrounded, & impertinent.

Objection: How could such contradictions be admitted by wise men: for such were the Romans, & Greekes? Especially considering, as E. S. says p. 39. *The Romans had an ancient law, which forbad the Poeticall Fables?* ANSWER. This is to rely on Reason in matter of fact, against cleere testimonys of Antiquity. If there was such a law, it was very ill kept, as many others are. No Authors more exact observant of Decorum, then Cicero and Virgil: to which, we may adde, it may by Terence, as exceeding all Latins in Dramaticall Poems. Cicero, cited by S. Austin l. 1. de cons. Evang. c. 23. in Tuscul. qq. l. 1. says: *Si scrutari vetera & ex iis, quæ Scriptores Græciæ prodiderant, eruere coner, ipsi illi Majorum Gentium Dii qui habentur, hinc à nobis profecti in cælum reperiuntur. Quare quorum demonstrantur sepulchra in Græciâ: reminiscere, quoniam es initiat, quæ tradantur mysteriis, tum denique quàm hoc latè pateat intelliges.* If we looke over our ancient Records, if we consult what Greeke Authors deliver we shall find, that even the prime Gods, from Earth

past to Heaven. Examine whose sepulchers are shew  
in Greece: Call to mind, seeing you are initiated  
what our Rites expresse: & you will find how far  
this principle goes. Again: *Qui hanc urbem con-*  
*didit, Romulum ad Deos immortales benevolentia*  
*famaq; sustulimus.* The founder of this citry, Roma-  
lus, owes his being a God to our goodwils. As if  
it were in weak men's power to rayse men to  
Heaven, change them into stars, & place them  
amongst the Gods!

And Virgil l. 4. Georgicor. speakes of the  
Bees, as followeth:

----- *Naturas Apibus quas Iupiter ipse*  
*Addidit, expeditam: pro qua mercede canoros*  
*Curetum sonitus, crepitantiaq; Erasecuta*  
*Dictæ cæli Regem pavere sub antro.*

Which are thus Inglished by Ogilby.

Now I declare those gifts which were conferred  
On Bees by Iove himself for what reward,  
They followed tinkling brasse & Curets sound  
And fed the King of Heaven under ground.  
As if that Iupiter had bestowed their Nature  
on the Bees, to whome he was beholding for his  
food during his infancy, & who was many ages  
younger then they.

And Terence in *Ennucho*, charges the rape of  
Danae on the tru God of Heaven. *At quem Deum?*  
*qui templæ cæli summa sonitu concutit.* That God,  
which shakes the starry vault of the heavens, with  
thunder. Those, who desire more examples of  
such extravagancies, may reade *Athenagoras*

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Pag. 20. Justinus M. or any of the other fathers, who have written against *Pagans*. They will find many causes to dreade the Judgment of God executed on those men so wise in all other things; but stricke with blindnesse in this maine point, very deservedly, for their Ingratitude to God, *whome they knew; but did not glorify him, as God, neither were thankfull, but become vaine in their Imaginations, & their foolish hart was darkned.*

## SECTION V.

*Whither all, or the greatest part of the Pagans beleived the one tru God?*

**O**Ur dispute here is not of the first beginners, & planters of *Idolatry*; but of those who lived at & since the time of *Christ*, till *Christianity* prevayled.

I doe not doubt at all, but God, when he created Man, endowed him with all knowledge necessary, for the end, for which he created him: & certainly that of his Creator was as necessary, as any, seing upon it was grounded his obligation to serve God, by fullfilling his Will, & obeying his commands.

It is, I think no lesse certain, that all, & every soul, at its creation, receives an *Idea* of



God & that so deeply imprinted in it, that no ignorance, no want of education, no bad instruction, can weare it out, or entirely deface it. Hence it is, that althô severall barbarous nations adore as Gods, things, which are not God, ( as hath beene seene of the *Pagans* ) yet there never were any without some object of Adoration, which they thought to be God. Yet Reason left to its selfe & taking the freedome of discourse about it, will cover it with Errors, which may darken its lineaments, without destroying it; as Rubbidge throwne on an excellent Statu, will hide its beauty from the spectator's eye althô it nether alters the situation of its parts, nor destroys their proportion. One great advantage, we have by *Faith*, is that it fixeth in our souls a ryght Idea of God, & excludes those imaginations, which are inconsistent with it. The whole created world is left to the disputations of men's parts ( *Eccles. 3. 11.* ) for the exercise of their intellectualls: in which they are often mistaken ( for they *shall not find out the work, that God maketh from the beginning to the end* ) yet their errors are without prejudice to the maine chance, their salvation, as long as they containe themselves within their bounds, nor endeavour to know more of God, then they should, or have learnr of him, nor labour to mesure *Immensity* with a *span*. Otherwise by lamentable experience they will find the truth of those words: *Scrutator Majestatis*

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*opprimetur à gloria.* Of which we have as many  
 examples, as Philosophers, who attempted it.  
 The wisest of them all in this, was *Simonides*,  
 who sayd ingenuously to *Hiero.* that the more  
 he studied it, the lesse he understood of it.  
 Hence *S. Austin* l. 8. de *Trinit.* c. 2. having  
 sayd, that *God is Truth*, gives us a warning to  
 sticke in the thought of that terme: *Noli qua-*  
*rere quid sit veritas, statim enim se opponent cali-*  
*gines imaginum corporalium, & nubila phantasma-*  
*tum, & perturbabunt serenitatem, quæ primo ictu*  
*illuxit tibi, cum dicerem Veritas. Ecce in primo ictu*  
*quo velut coruscatione perstringeris, cum dicitur*  
*veritas, mane si potes, sed non potes. Relaberis in*  
*ista solita atque terrena.* When I say, *Truth*, examin  
 not what it is I meane, otherwise mists of Phancys  
 & cloud of corporeall Images will interpose, & be-  
 reave you of the lyght which appeared at first: stop, if  
 possible in the first glimpse of the lyght: but you can-  
 not doe it, for you will always slide into other  
 thoughts. And in the following chapter he dis-  
 courses in alike manner of the thought of Good:  
*Bonum hoc, & bonum illud. Tolle hoc & illud, &*  
*vide ipsum bonum, si potes, ita Deum videbis, non*  
*aliobono bonum; sed bonum omnis boni.* Speake not  
 of this good, or that good: take away this, & that,  
 & see, if possible, goodnesse it selfe & you will see  
 God, not good by any other goodnesse distinct from  
 him; but the goodnesse of all good things. Thus  
 whither we conceive God, as the prime Truth,  
 or as the soveraigne good, our first Thoughts are

Orthodox ; as coming from God the Author of nature, & our misery proceeds from our not stopping in them.

This was the reason, why Tertullian l. de Testim. animæ c. 1. being desirous to shew, for the confusion of Pagans, that naturall Image of one God, which all souls ever had, examines only such a soul, as retaines its native simplicity, without any adscititious knowledge. *Non eam te advoco*, sayth he, *quæ scholis formata, bibliothecis exercitata, academicis & porticibus partiam sapientiam ructas. Te simplicem, & rudem, & impolitam, & idioticam compello, qualem habent, qui te solam habent illam ipsam de compito, & trivio, de textro totam. Imperitiâ tuâ mihi opus est, quoniam aliquantulæ peritiæ tuæ nemo credit. Ea expostulo, quæ tecum in hominem infers, quæ aut ex te metipsâ, aut ex quocunque authore tuo didicisti, I would not have thee o soul, framed in schooles, conversant in libraries, filled, with the learning of Platonicks, or Stoicks. I desire thee rude, simple, unpolisht, & an idiot. Such as thou art in the poorest, & meanest Artisan. I have neede of thy Ignorance, for thy learning is suspected. I would know what sentiment thou broughtest with thee into thy body, whither thou hadst it of thy selfe, or receivedst it of thy Creator. He says, the same in substance in his Apologetick cap. 17. p. 43. & 48. only he extends this testimony of the unlearned, to the learned soul, in suddain occurrences, when acquired learning is uselesse, & nature alone*

worketh. And he gives another reason, why our understanding retaines not as it should do, the first Idea of God : the greateneffe of the object, surpassing its capacity. *Deum vis magnitudinis & notum hominibus, objecit, & ignotum.* Which you may find likewise in S. Cyp. de Idol. van. p. 206

Out of what I have sayd, you may see, that our question is not whither we have all a naturall opinion of *one God*? But whither the Religion of the *Pagans* did teach, that there was but *one God*? or whither the unity of God was a principle of their Religion, & an article of their Faith?

Our Answer to this question; is *negative*: so that we say, *Politheisme* was an essentiall point of *Paganisme*: & one maine question debated betwint *Christians* & *Pagans*, was whither there was only one God? This I gather first out of Scripture: Psal. 75. (or 76.) *Notus in Iudæâ Deus, & in Israel magnum nomen ejus. In Iudah God is knowne, & his name is great in Israel.* As if out of the people of *Israel* he had not beene knowne. S. Hierome says that is to be understood before the Crosse of Christ had enlyghtned the world. *Antequam illuminaret Crux mundum, & antequam videretur Dominus in terrâ, quando autem venit Salvator in omnem terram exivit sonus eorum.* But when our B. Saviour came the name of God was spreade to the extremity's of the earth, amongst the beleivers or Christians.

And S. Austin: *Solent inimici Domini Iesu-Christi omnibus noti Iudæi gloriari in isto Psalmo, quem cantavimus, dicentes: Notus in Iudæa Deus: & insultare gentibus quibus non est notus Deus, & dicere, quia sibi solis notus est Deus, alibi ergò ignotus. Notus est autem revera in Iudæa Deus, si intelligent quid sit Iudæa. Nam verè non est notus Deus, nisi in Iudæa. Ecce & nos hoc dicimus. The knowne ennemys of our Lord Iesus-Christus, glory in this Psalme & insult over the Gentils, saying that God is knowne to them, the Jews, wherefore he must be unknowne to the Nations. Now we grant, that God is knowne only to Jews, or in Iewry, & then he shews that the Christians circuncision of the hart, & spirit (of which Rom. 2. 29.) doth entitle them to the knowledge of God, restrained in that Psalme to Iuda.*

Secondly, out of Testimony of the Pagan Gods taken out of S. Cyril of Alex. lib. 5. contra Julianum, pag. 180. where he says: *ἐπὶ τούτῳ μαρτύρηται τὰ Εβραίων δόγματα καὶ παρὰ τῶν Ἰουλιανῶν θεῶν. ἀφικομένῃ γὰρ τινὲς πειθοὶ πρὸς τὸν Ἀπέλλωνον, ἐρομένῃ τε, καὶ ἀναμαθεῖν ἔβελοντι τίνες ἄνῃσαν ὅτι μαλιστα σοφοὶ τῶν ἐθνῶν χρῆσαι φασὶ τὸν αὐτοῖ δαίμονα.*

*Μουνοὶ χαλαῖοι σοφίην λαχόν· οἷα γὰρ Εβραῖοι αὐτο γένητον ἀνακτα σεβαζόμενοι θεὸν αὐτόν.*

*The doctrine of the Hebrews is confirmed by the testimony of Iulian's Gods, Apollo being consulted, what nations were the wisest? The Oracle answered: The Chaldeans, for Philosophy, or naturall*

learning, but the Iews ( who adore only one God, & King ) for Divinity. As the Poliglot paraphrales the oracles sense, prolog. 12. pag. 82. This oracle is also cited by Justinus M. Paræn. p. 23. & Theodoret l. 1. de curan. Græc. Affect. pag. 472. where he brings Porphyrius owning the Oracle.

Thirdly out of Fathers. We cannot desire a better witnesse of the sentiments, of the Pagans, & the point disputed betwint them, & Christians, them Tertullian, who very probably had beene one himself, at least had converted with their persons, & writings, what I cite here out of him is the more to be valued, because S. Cyprian uses the same argument, lib. de Idol. vanit. pag. 207. Now Tertullian lib. de testimonio animæ c. 2. Non placemus, Dominum predicantes hoc nomine unico unicum, à quo omnia, & sub quo universa. Dic testimonium si ita scis. Nam te quoque palam, & totâ libertate, quâ non licet nobis, domi ac foris audimus ita pronuntiare, quod Deus dederit, & si Deus voluerit: eâ voce, & aliquem esse significas, & omnem illi confiteris potestatem, ad cujus spectas voluntatem, simul & cæteros negas Deos esse, dum suis vocabulis nuncupas Saturnum, Iovem. Nam solum Deum confirmas, quem tantum Deum nominas, ut & cum illos interdum Deos appellas, & alieno & quasi promutuo usu videaris. The Pagans are displeased with us, when we preach one Lord, from whome are all things, to whom all are subject. Speake of soul, what

thou knowest of this : Speake boldy with that freedom which is granted to thee though denied to us. Thou sayst. God grant it, if it please God: by which words thou expressest some one, & acknowledgest, that he hath all power, & deniest those to be Gods, whome thou designest by their names: Saturne, Iupiter, Mars, &c. For thou professest to beleive one, whome thou callest God, of thy selfe; & when thou givest that name to others, thou usest borrowed notions.

Againe Apolog. 17. pag. 47. *Quod colimus, Deus unus est.* This is the Christians position against Pagans, We adore only one God. And. p. 48. *Vultis ex operibus ipsius, vultis ex anima ipsius testimonio, comprobemus: quæ licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus & concupiscentiis evigorata, licet Diis falsis ex ancillata, cum tamen respicit, ut ex crapulâ, ut ex somno, ut ex aliquâ valetudine, & sanitatem suam patitur, Deum nominat hoc solo, quia propriè verus hic unus, Deus bonus & magnus. Et quod Deus dederit. Iudicem quoque illum contestatur, Deus videt, Deo commendo, & Deus mihi reddet.* Shall I prove this one God out of his workes, or our of the testimony of man's souls? which altho it be shut up in the prison of the body, spoiled by bad instructions, weakened by concupiscence, & enslaved to false Gods, yet if she come, to her selfe, shee professes, one God, greate, & good, she calls him to witnesse, saying God knows. I leave it to God. Then Tertullian concludes with this exclamation



tion. *O testimonium anima naturaliter Christiana!*  
*O testimony of a soul, which is Christian by nature!*  
 Now I desire to know of E. S. how he could  
 inferre the soul naturally to be Christian,  
 because naturally it owned *one only God*, if this  
 were not the maine point controverted? will  
 he say, I am a Protestant because I professe to  
 beleive in *one God*, as Protestants doe? or shall  
 I ever think E. S. a Papist, for saying he belie-  
 ves in *Christ*. No certainly, those being points  
 in which both parties agree. *Tertulian's* great-  
 wit could never be so easily surprized with ho-  
 pes of a *Proselit*, if what E. S. says be tru, that  
 both contending parties agreed in professing  
*one God*.

The same reason myght be brought out of  
*Minutius Felix*, who says pag 14. *Audio vulgus*  
*cum ad cælum manus tendunt, nihil aliud quam*  
*Deum dicunt: & Deus magnus est. Vulgi iste na-*  
*turalis sermo est, an Christiani consitentis oratio?*  
*I heare the people call uppon God. (naming only*  
*one) Are these words the speech of Pagan, or the*  
*confession of faith of a Christian?*

Here me thinks, I see E. S. triumphing, as  
 finding what destroys my conclusion, in the  
 forgoing words: which shew that all the peo-  
 ple beleived *one God*. But I answer, that all  
 exprest that beleife in their indeliberate Actions, &  
 deliberately acted contrary: & for that reason were  
*αυτοαταξήτοι* condemned by their owne  
 judgment. Let us heare *Tertullian* l. de testim.

animæ c. 6. p. 126. Meritò igitur omnis anima  
 rea & testis est, in tantum rea erroris, in quantum  
 testis veritatis : & stabit ante aulas Dei in die ju-  
 dicii, nihil habens dicere. Deum prædicabas, &  
 non requirebas, damonia abominabaris, & illa ado-  
 rabas. Iudicium Dei appellabas, necesse credebas;  
 Inferna supplicia præsumebas, & non præcavebas;  
 Christianum nomen sapiebas, & Christianum per-  
 sequebaris. Wherefore every soul is deservedly guilt-  
 fy, & witnesse against her selfe the more guilty of  
 her error, because she is witnesse of the Truth:  
 shee will in the day of Iudgment stand before the  
 tribunal of God, & have not one word to say for  
 her selfe, when it shall be reproached to her: Thou  
 didst speake of God, & didst not seeke him: Thou  
 hatedst the Divil, & didst adore him: Thou didst  
 appeale to Gods, Iudgment, without beleiving it:  
 Thou didst speake of the paines of Hell, & without en-  
 deavouring to avoyde them: thou hadst in thy hart that  
 greate Christian truth, that there is but one God;  
 yet thou didst persecute Christiās, for professing it.

Commonly the Fathers labour to prove the  
 unity of a God, against the Pagans. So doth Ju-  
 stinus M. Athenagoras, Minut. Felix, S. Cyril &  
 others. To what purpose that, if all beleived it?  
 Origen l. 1. cont. Cell. p. 5. reduces the disputes  
 against Pagās, to two heades: Idols, & Politheisme.

I end with Lactantius Firmianus l. 1. divin.  
 instit. c. 1. pag 8. saysto Constantine the Greate:  
*Tu primus Romanorum Principum, repudiatis er-  
 roribus majestatem Dei singularis ac veri & cogno-*  
*visti,*

*visti, & honorasti. Thou art the first of all the Roman Emperours who adored the only tru God. How could Constantin have beene the first, if all other Emperours, had adored the only tru God, before him?*

Yet I desire E. S. to Answer one or two questions: If all the understanding men amongst the Pagans beleived *One God*, how came *Socrates* to be condemned for that opinion by the *Areopagits*? Why did *Plato* feare the same fate, & for that reason deliver his sentiments so obscurely, about that *one God*?

There occurs to me only one tolerable objection against what I here assert: viz, that *Faustus* the *Manichæan* reproches to *Christians*, that they received the *Opinion of Monarchy*, (that is the Beleife of one God) from the Pagans: whence it follows, that the Pagans beleived but one God. To which I answer 1. It is certaine we received that dogme not from Pagans; but from God: So *Faustus* is most certainly mistaken in that. And why may we not suspect his testimony as to the other part, of the opinion of Pagans, concerning one God? I answer 2. with *S. Austin* l. 20. contra *Faust*. c. 19. that the Pagans were not to such a degree blinded with their false Gods, & tru Devils Arts, as to have entirely lost the Image of one tru God received at their creation: though for their Ingratitude to their Creator, they were permitted to fall to the Adoration of the Creature, *Idols*, & *Devils*. Thus

S. Austin. Certainly their Wise men through the mist of pompous ceremonys could see the fondnesse of men who invented them, & the wickednesse of Devils, who promoted them.

Nay I willingly grant that all learned Pagans blamed the Poeticall Fables of their Gods. I acknowledge with Tertullian Apol. c. 46. p. 79. that the Philosophers impugned them, & were for this applauded, & honoured by the rest. Yet after all this, what those same Philosophers taught concerning the God, is pittifull, and worse as you may see in Tertul. Iustinus M. & Athenagoras. The Epicureans fancyed him so odly, as if they designed to make him ridiculous. *Dei jocandi causâ induxit Epicurus pellucidos atque perflatiles: Cicero Tuscul. qq. 5. (see Seneca l. 4. de beneficiis c. 19.)* The Stoicks promise, to make their wiseman as happy as the Gods, (*Philosophia mihi promittit, ut me parem Deo faciat, Seneca epist. 49.*) does not so much raise him, as abase them. Yet in reality that similitude, which they promise, was no greater perfection, or advantage, seeing they thought the whole world to be God. *Quid est Deus? sayth Seneca l. 1. natur. qq. quod vides totum, & quod non vides. All things visible & invisible are God.* And Origenes l. 5. cont. Cellsum, p. 235. says, the Stoicks thought the world to be the first God: the Platonists allowed it to be the second God: & some others pulled it downe to the third ranke.

The *Platonicians* are thought to have written the most divinely of the *Divinity*: yet if we credit Tertullian, (a) they gave it a *body*. *Aristotle* the most exact in other things, of all *Phylosophers*, nayles God to the hyghest Heaven l. 8. *Phys. c. 10. t. 84.* & although he had the disposall of superlunary bodys, yet all sublunary things were out of his reach, & jurisdiction, being subject to Fate, as Theodoret l. 5. de cur. Græc. affection. p. 551. & else where assures. Nay *Aristotle* seemes to owne no knowledge in God: For l. 2. *Magnor. moral. 15. p. 193.* he says: God knows nothing distinct from himself, otherwise that thing would be better then God: Nether doth he know himself: for we think those rave, or are mad, who entertaine their thoughts about themselves. What shall I say of his *Intelligences*? which, whilest he makes necessary Beings, selfe-existent, endowed with infinit Power, &c. he seemes to Deify.

Which I doe not relate, with any intension to insult over those greate men, for their Errors (b) whose wits I admire, & whose labours have beene very beneficiall even to me; but only to shew E. S. & the learned person, (whose workes, pag. 6. he promises, or threatens us with) what little solid Truth concerning the *Divinity* is to be found in Pagans writings: to

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(a) *Apolog. c. 47.* (b) *Hieron. l. de erroribus Orig. Absu eorum insultare erroribus, quorum miror ingenia.*

the end we may glorify *the one greates God*, who with his *one Divine Word made flesh*, confuted all the others long discourses & voluminous errors: To the end we many be thankfull to the *Father of lights*, for having given us his saving truth, & freed us from those darke wandrings, & intricate labyrinths, of Humane wits.

## SECTION VI.

### *Of the unknowne God, at Athens.*

**T**He greatest difficulty ( against what I have sayd sect. 4. about the *Pagan Iupiter*, not being the tru God, but first a man, & then a Divel ) is taken from Act. 17. 23. I found an Altar, says the B. Apostle, *with this inscription: TO THE VNKNOWNE GOD. whome therefore yet ignorantly worship, him I declare unto you.* This E. S. pretends to be meant of *Iupiter*, & confirms it very artificially, out of *Aratus*, out of whome *S. Paul* cites some peices of verses. And *S. Paul* saying he preacht him, it will follow, that he preacht *Iupiter*, & so *Iupiter* must be a name of the tru God: for certainly *S. Paul* never preacht any other. Thus E. S. p. 7.

How his learned adversary *T. G.* hath managed this debated point, I cannot tell: but doubtlesse his workes, if I had them, would

give me greate lyght. And what I say, I shall willingly reforme according to his, in case it be materially different.

I think it certaine, that *the unknowne God*, was not *Iupiter*. To prove this, I may bring all those Authors *Pagans & Christians*, who speake of the occasion of dedicating this Altar. Againe *Iupiter* could not be sayd, to be an *unknowne God in Athens*; for they knew his country, his birth, his life, & death, his sepulcher, his gests, his parents, &c. Their Theaters, their Tribunalls, their Temples, didring with his name. Thirdly they had Altars erected to his honour, in their *Forum*, their *Corners-of-Streetes*, & even in their private houses; whereas there was only one Altar erected to this *unknowne God*. Fourthly had S. Paul declared *Iupiter* to them, he would at least *en passant*, have rejected those absurd fables, which were told of him: of his birth, & death, of his Rebellion, & filthy lust, &c. (which are much more unbeseeming a God, as being more dangerous to morality then the things the Apostle speakes of.) At which the Apostle doth not hint in the least manner.

Hence it followeth, that S. Paul did not preach *Iupiter*. This is evident out of what I have sayd, & the Apostles words: *Quem ignorantes colitis, hunc ego annuncio*: Whome you ignorantly worship, him I declare. Soe that he speakes cleerely of the *unknowne God*, who was not *Iupiter*.

What shall we then say to *Aratus*, who



cleerely speakes of *Impiter*. ANSWER. What he sayd of god, was tru, & conformable to that naturall Idea, which, as is abovesayd, we all have of God; but he erroneously applyed to *Impiter*, the Arch-Divel. Now S. Paul takes his thoughts which were tru, & applyes them to that self-existent Being, to whome alone they belong: as if a crowne by Rebels set uppon a subjects head, should be taken off it, & set on the Kings, to whome of ryght it belongs.

Where, by the by, we may take notice of a grosse error of *Seneca*, who says it is as good to have no thought at all, as an erroneous one, of God: *Quid interest Deum neges, an infames?* God out of his goodnesse to man hath given him that Idea, of himselfe, which being preserved, altho defaced with errors, yet will helpe to correct then when we make a ryght use of our reason. As the statue ( of which I spoke in the fifth Sect.) Layd in the dirt, may be taken up, brusht & washt, for as to be restored to its: first beauty. Thus S. Austin convinced himself, that the *Manichean heresy* could not be tru. Thus the *Philosophers* saw the falshood of their *Pagan Religion*.

I pray God many others, who at this present hold errors in Religion, may so use their Reason, as to overcome them.

### *A Conclusion of this Treatise.*

To conclude this whole treatise, we will use

two, or three passages of Tertullian, to confirm, what he have hitherto sayd. Imprimis c. 11. p. 40. *Sicut Deos vestros homines fuisse non audetis negare, ita post mortem Deos factos, instituitis asseverare.* Seing you dare not deny your Gods, to have beene men, you resolve to stand to their having beene made Gods after their death. And to Iupiter in particular he applies that generall assertion pag. 41. *Vani erunt homines, nisi certi sint ipsum Iovem quæ in manu ejus imponentis fulmina timuisse.* Men are very foolish, if they doubt of Iupiter's having feared the thunderbolts, which you put into his hands. What thinks E. S. was not Iupiter aman, in Tertullian's opinion?

Againe Tertul. l. de Idololatria c. 21. *Scia quendam, cui Dominus ignoscat, cum illi in publico per litem dictum esset, Iupiter tibi sit iratus; respondisse, imò tibi. Quid aliter fecisset Ethnicus, qui Iovem Deum credidit? Confirmavit Iovem Deum per quem se maledictum indignè tulisse demonstravit remaledicens. At quidem indigneris, per eum, quem scis NIHIL esse? I know one, (whome God forgive) who when one wrangling with him had sayd: the wrath, or curse, of Iupiter fall uppon thee: answered uppon thee rather. Would a Pagan have answered otherwise, who beleived Iupiter to be God? He seemed to acknowledge his Divinity, when he shewed himselfe so concerned for the imprecation of his wrath. For why should he trouble himselfe, for his Anger; whome he knows to be NOTHING? Moreover l. de Resur. carnis*

cap. 6. pag. 568. Phidia manus Iovem Olympium  
 ex ebore molitur, & adoratur: nec jam bestia, &  
 quidem insulsissima dens est; sed summum sæculi  
 numen: non quia elephas, sed quia Phidias tantus.  
 Ut honestius homo Deum, quàm Deus hominem fin-  
 xerit. Phidias the Sculptor out of Pieces of Ivory  
 makes a Statue of Iupiter Olympius; and it is pre-  
 sently adored: & it is no more regarded, as the  
 tooth of a most silly Beast; but as THE SUPRE-  
 AME GOD. As if MAN produced a more Noble  
 worke, then God: for God only made a miserable  
 Creature, & MAN makes a GOD.

In his Apolog. ch. 12 p. 42. Quantum igitur  
 de Diis vestris, nomina solummodo video quorun-  
 dam veterum mortuorum, & fabulas audio, & sa-  
 cra de fabulis recognosco. Quantum autem de simu-  
 lachris ipsis, nihil aliud deprehendo, quàm materias  
 sorores esse vasculorum communium, vel ex iisdem  
 vasculis: Quasi fatum consecratione mutant, licen-  
 tia artis transfigurante, in ipso opere sacrilegè, ut  
 revera nobis maximè, qui propter Deos ipsos plecti-  
 mur, solatium pœnarum esse possit, quod eadem &  
 ipsi patiantur, ut fiant. Crucibus & stipitibus impo-  
 nitis Christianos: quod simulacrum non prius argilla  
 deformat cruci & stipiti superstructa? In patibulo  
 primum corpus Dei vestri dedicatur. Ungulis dera-  
 ditis latera Christianorum: at in Deos vestros per  
 omnia membra validius incumbunt ascia, & runcina,  
 & scobina. Cervites ponimus ante plumbum & glu-  
 rinum, & gomphos: sine capite sunt Dii vestri. Ad  
 bestias impellimur, certè quas Libero, & Cybele,

& Cereri applicatis. Ignibus urimur: hoc & illi à  
 primâ quidem massâ. In metalla damnatur: inde  
 censentur Dii vestri. In insulis relegamur: solet &  
 in insulis aliquis Deus vester aut nasci, aut mori. Si  
 per hac constet Divinitas aliqua, ergò qui puniun-  
 tur, consecrantur, & numina erunt dicenda suppli-  
 cia. Sed planè non sentiunt has injurias, & contu-  
 melias suæ fabricationis Dii vestri, sicut nec obse-  
 quia, &c. As for your Gods, I see nothing, but the  
 names of some men dead long since: I heare many fa-  
 bles; & can discern them in your sacred rites. As for  
 your Idols, they are composed of the same matter, of  
 which are our most ordinary vessells, nay sometimes  
 our vessells are turned into them being changed, by  
 the sacrilegious working of a statuary. And it myght  
 be a comfort in our tourments to us, that we undergo  
 only the same operations, which they are subjected  
 to, to become Gods. Are we rayssed on a crosse? your  
 Gods are set on them, to be shaped. Doe you rake our  
 sides with Iron hookes? your Gods are more roughly  
 carved by an axe, a chizil, a plainer. Doe you cast us  
 into the fire? In that your Gods are melted to be cast  
 into their moulde. Are we sentenced to the mines?  
 Thence your Gods are drawne. Are we banisht to the  
 Islands? In those many of your Gods are borne, or  
 dead. They are as insensible of the rough workman,  
 as of your ceremonious rites. Doe we not therefore  
 rather deserve Commendation, then punishment, for  
 discovering, & rejecting soe grosse an error, as it is,  
 to take for God, what is nothing but a livelesse crea-  
 ture, as every spider, & other insect doth perceive?

When E. S. hath considered this, I shall desire of him to know whether it be not evident hence 1.<sup>o</sup> that the *Idols* of the Pagans were by them held to be *Gods*? 2.<sup>o</sup> whither those *Gods* had not beene *men*?

I must beg thy pardon, courteous Reader, for abusing thy patience with this long digression: I will, God willing, make amends, by being short in my following Reflections, on my good freind, Mr. Burnet. So I take my leave of E. S. till our next meeting.

## CHAPTER VIII.

*What G. B. says, to prove Catholics Idolaters.*

**G.** B. pag. 15. *One Idolatry of the Gentils was when the tru God was worshipped in a false manner.*

**ANSWER.** This is not tru; for the Turkes & Jews worship God in a *false manner*: yet are not Idolaters.

**G. B. p. 16.** *If is Idolatry, to erect an Image to represent the Deity to our senses: & adore God through it.*

**ANS.** Were all Idolaters, who have something to mind their senses, of the Divinity: Protestants were such, who have words to signify him by the Eare, & a triangular figure,

with the *tetragrammaton* for our eyes. And as for the worship of him through those, no relative worship can be Idolatry. Thus we shew respect to the *Bible*, as being God's word : to the *Sacraments* as instituted by him to sanctify us: to *holy men*, as being the living temples of the Holy Ghost, &c. without *Idolatry*, because the motive is God, & the worship ends in him.

G. B. pag. 17. *Our kindnesse to the second Commandment appeares by our having stricken it out of our Catechisines.*

ANS. You myght for this reason accuse our B. Saviour of the like kindnesse: who Mat. 19. 18. 19. left it out of that Compendium of the Commandments. And [Luke 10. 27. he approves an abridgement made by another, without that part.

G. B. Pag. 18. *The Hethens beleived that by magicall ways Divine Power was affixed to some bodys, as the sun, & stars; & to Ancilia & Palladia, which they beleived came downe from Heaven. Act. 19. 35.*

ANS. I acknowledge my ignorance in this. Shew me, that ever any such vertu was affixt, to sun, or stars, or Ancilia, or Palladia. And Act. 19. 35. which you cite, there is no more mention of them, then of the day of your birth, or of Tom Thomb.

G. B. pag. 18. *The Israelits adored the Calfe in the wildernesse. Plal. 106. 30. they changed their*

glory into the similitude of an ox: which shews, they worshipt the tru God in a false manner.

ANS. It shews, they adored that Idol: or if you please, An ox eating hay, as the place says, which you cite. And doe you think such a beast to be the tru God? I am ashamed to answer such ridiculous discourse.

G. B. pag. 21. *The Trinity is painted as an old man, with a child in his armes, & a Dove over the Childes head.*

ANS. I never in all my travells saw such a picture. If you find any such, though you breake it, I will not call you Iconoclast, for that action.

G. B. pag. 22. *The worship of the masse is Idolatry, as evidently as any piece of Gentilisme ever was.*

ANS. When you shall have shewed, that Christ is not really present, or that altho present, he deserves not to be adored, we will suspend our Adoration of him there. But you will prove nether, as long, as his words remaines. Soe our Adoration of him present there, is like to continu.

G. B. pag. 23. *The worship we give to the Crosse, is an Adoring, of God under a Symbol, & Representation.*

ANS. It is a worshipping of God: & soe no Idolatry. It is a representation of our Redemption, & worshipt only as such.

G. B. pag. 23. *The parallel of Rome-Heathens*



*& Rome-Christian, runs but too too just.*

ANS. It runs not at all; but halts of all four: & you have nether Art enough, to cure it by naturall meanes, nor Faith to effect it by miracle, you will assoone square circles, as cure this lameness.

## CHAPTER IX.

### *Of mediating Spirits.*

G. B. Pag. 24. Concerning these (the souls of deceased men) the Heathens beleived that they were certain intermediall powers, that went betwixt God, & men: by whome also all our services were offred to the Gods.

ANSWER. We have here many errours in few words. The first is, that the souls of deceased men were universally by all Pagans thought to act any thing in this world. In *Virgil*, *Lucian*, & others, you may see, that many (those of wicked men) only suffred, being conceived to be punished for their faults. Nay out of the same Authours it is probable, that even the better, more innocent, & therefore esteemed happy souls, tooke their pleasure in the *Elisian feilds*, without troubling themselves with things of this world. This is much confirmed from the *Pythagorean doctrine* of the transmigration of souls from one body to ano-

ther, which was very common amongst the Pagan learned Philosophers. None of these, could beleive that *the souls of Deceased men could be mediating spirits*, which you ascribe to all Pagans.

The second is, that *Deceased men* even when deified, were by all held to be *mediating powers*. I have shewed at large above, that the *Prime Gods* had beene *men*: & that the *Iupiter* had beene one: I desire you to consider the grounds I have layd for this Assertion: for which see also *Iulius Firmicus* pag. 4. *Romulus* was a man, the founder & first King of Rome, (I hope you doe not expect I should prove this) yet he had a *Flamen* consecrated to his service: which was an officer peculiar to the *supreme God*, says E. S. p. 34. & consequently was thought to be him, or was ranked with him. Indeed *Divinity* in the opinion of the credulous deluded Antiquity was very easily purchaced: to *disappeare unexpectedly* was enough. Thus *Romulus* whose history is knowne to all. Thus *Amilcar*, a general of the Carthaginians in Sicily, seeing his army defeated, whilst he was sacrificing, threw himself into the fire, where he was consumed: thus he appeared not, & for that reason was held to be a *God*, by his countrymen. *Cleomedes* of *Astypala*, a wraistler, having knocked downe his Antagonist with his fist, tore open his side, & pulled out his hart: but in lieu of the reward he expected, finding his cruelty had

displeased the Judges, with indignation he departed, & finding a schoole master with his disciples under a vault, he pulled away the pillar, which upheld it, & buryed them all with its ruins, Thence he fled into a cave, or Den, to avoyde those who pursued him, to bring him to condigne punishment. But that being digged open, & he not found in it, by command of the oracle, he was adored as a God. As you may see in *Theodoret* lib. 8. de Cur. Græc. affect. p. 597. & l. 10. p. 631. & in *Plut.* & *Suidas*. Out of this perswasion it was that *Empedocles* threw himself into mount *Ætna*, that nothing of him being found they myght think him translated to Heaven: & he probably myght have obtained it, had not his brasse slippers, or soles, cast out by the force of the fire, discovered that he had mistaken his way thither.

■ By slyght a man otherwise obscure got to be adored in *Libia*, as God: for having taught many birds to say: ΜΕΓΑΣ ΘΕΟΣ ΨΑΦΩΝ *Greate God Psaphon* (which was his name) & letting them goe, they in the woods repeated this lesson: & the poople hearing them, adored him with Altars, Sacrifices & Temples. He owed his *Apotheosis* to the Birds. Anno a Carthaginian attempted the same; but lost his labour, the Birds forgetting their lesson & resuming their wild notes, as soone as they recovered their liberty.

A 3. error is, that all the Pagans beleived, any *Mediators*, betwixt their Gods, & them. In those remnants of their Rituals, which are extant, there is not one word of *mediation* or *intercession*, demanded of the inferiour Deities, called *Dii minorum Gentium*. S. Austin speaking of that doctrine l. 8. & 9. de Civit. Dei, seemes to attribute it to Plato's schoole: as not being an article of Faith of the *Heathens*'s creede; but a private opinion of one schoole of *Phylosophers*. He seemes, I say, to insinuate this: I desire you, sir, to shew out of *Plato*, or *Apuleius*, or any of those writers, these words, or any others equivalent: *Hercules pray to thy father, Iupiter, for me, or us. Romulus intercede for us*. So that the greatest part of the *Heathens* did not dreame of this *Mediation*: & those who did assert it, treated neverthelesse with those *Mediators*, as with tru Gods. Wherefore, should I grant that all Pagans held the souls of men to mediate, yet there would be a vast difference betwixt their sentiments, & those of the Roman Catholick Church, concerning our saints. More errors will appeare out of the following discourse.

I think it impossible to give one *Idea* of what the Pagans taught of spirits or incorporeall substances, as this name doth comprehend the supream of all, & the subordinate, or coördinate immateriall Beings, & souls separated from their Bodys.

*Thales*

*Thales* (a) sayd there were of three sortes, *Gods*, *Demons*, & *Herdes*: & that *God* was the soul of the world: *Demons* spirituall Beings: & *Heroes* the souls of men, who were good, or bad, according to the life they ledde in this world. *Hesiodus* (b) thought that the souls of golden men, who lived well, were turned into *Demons* after his life, & received a charge of humane affaires. *Iulian* the *Apostata* (c) taught, that they were tru Gods, to whome the Supream God committed the care of the severall parts of this World: that the *God* (d) of the *Jews* & *Christians*, (whome *Moyfes* preached) was one of the inferiour Gods. Nay he says, (e) that *Moyfes* his God, was the worst of all the rest, as being Jealous, Envious, Vindicative, &c. For which Blasphemy alone, he myght have deserved his reprochfull surname. *Plato* (f) seems to agree in substance with *Thales* for he distinguishes three sortes of spirituall substances, *Gods*, *Men*, & *Demons*. The *Gods* he places in the Heavens. *Demons* in the Ayre: *Men* on Earth. *Apuleius* (g) holds all souls of men to be *Demons*, but assigns three sortes of them: *Lares*, are those which are certainly good: *Lemures*, or *Larva*, which are certainly knowne to be bad:

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(a) In *Athenogor. leg. pro Christ.* p. 25. (b) In *Theophet.* l. 8. de *Cur. Grac. Affect.* p. 602. (c) In *S. Cyril. Alex.* l. 4. p. 115. (d) *Ibidem*, p. 141. (e) *Ibidem* l. 5. p. 155. (f) in *S. Austin* l. 8. de *Civit. Dei*, c. 14. (g) *S. Austin* l. 2. cap. 11.

& when 'tis doubted whither they be good, or bad they are called *Dii Manes*.

When you have considered these things, you will see 1. how *imperfectly*, nay how *falsely*, you have represented the sentiments of the *Pagans*. 2. How hard a thing you undertake, when you designe a Parallel betwixt *Pagan Idolatry*, & our *Worshipping of Saints*: for seeing all depends on their holding men's souls to be mediating spirits (which can never be proved) or that those who were good, were used only to present men's requests to the Supreme God, (which is the Tenet of the Catholick Church concerning Saints) which is also evidently untrue, we may rank this Parallel with *Squaring Circles*, & the *Philosophers stone*: & expect to see the World made happy with these three rarities together.

As to the mediation of Angels: *Athenagoras* (a) says indeed that the Christian opinion was that God created severall orders of Angels: & had committed to their care the government of the Elements, Heavens, & the whole world; not that any one Angel is Governour of the world, (which the scripture seemes to deny, Job. 34. 14. & Heb. 1. 14.) but that severall Angels have the administration of the severall parts of it. I know no Decree of the Catholick Church obliging us to believe this; & therefore I should not dare to censure any man, who

(a) *Legat. pro Christ. pag. 22.*

should say the contrary. Yet that opinion hath so much ground in Scripture, that I do not apprehend all Mr. G. B. can say, to disprove it. Josue 5. 15. an Angel is sayd to be *the Captaine of the Lord's host*. He seemes the same, who Dan. 12. 1. is called *Michael*. And Dan. 10. 20. there are others mentioned, viz *the Princes of Persia, & Greece*. And why may not these be the Angels, who presided over those Countreyes? we are sure that all Angels are *ministring spirits, sent forth to minister for them, who shall be heyres of salvation*. Heb. 1. 14. & *The little ones have Angels, who in Heaven always see the face of God*. Mat. 18. 10. And that severall Angels ascended, & descended on *Jacobs Ladder*, Gen. 28. 12. was to shew they mediated betwixt God, who was at the top, & man, who lay at the botton of the Ladder. Now, if particular *Angels*, have a care, or charge of particular persons: why may not some others, have a larger district, & a more extended charge?

This you will say, is taken from *Paganisme*. And I will answer, the Pagans tooke it from the Israelits; not these from them. And it seemes very probable, that when the *Arch-Devil*, who tooke the name of *Iupiter*, had so far prevayled with men, as to be by them advanced to the throne of *God*: his next attempt was, to get his wicked spirits acknowlgd for *Gouvernours of the World* under him, inlieu of those Blessed spirits, who were the lawfull



Gouvernours appointed by God himself. That order of God was not to be abrogated with the old law, of which it was no part; it being an establishment for the more connaturall Government of the world, from the beginning, to the end of it.

I know God can governe all things by himselfe, immediately, without the assistance, of men, or Angels: that nether the Greatenesse of Businesse can mate him, not its number confound him, nor its variety distract him, nor its intricacy deceive him, nor its obscurity hide it, from his all seing Eye. That having Created the whole World *with a word*, he can governe it so too: yet he uses Men (a): & he can call all to beleive in him as he did *Saul* (b) yet he employed an Angel to convert the Centurion, (c) & youchsafes to be *Fellow-Labourer*, (d) *ὁὐδὲ μετὰ* with Men, whome he honours with that employment: & he can justify those, whome he calls, with out the concurrence of any creature; yet he will have us use water. And, as to the worke of the first day, the creation of all things visible & invisible, God required the assistance of no creature, soe the whole work of the last day myght be performed by him alone; yet he will use the voice of an *Archangel*, to proclaime it (e) the Angels shall gather together those who are raysed againe to life (f), *they shall sever the wicked*

(a) *Rom. 13. 1.* (b) *Act. 9.* (c) *Act. 10.* (d) *Mat. 16. 20.* (e) *1. Thessal. 4. 16.* (f) *Mat. 24. 31.*

from the just, & cast them in to the furnace of fire (a). Thus the Law, & Prophets, Christ, & his Apostles, the old, & new Testament, attest this Truth that *Angels* concur to carrying on the worke of our salvation, & have a commission from God to direct us. Now for beleiving this Truth, *Papists* are accused of superstition, & agreeing with *Idolaters*: & why we, more then *Iacob*, or *Daniel*, *Iosue*, or *Iesus*, who taught the same? Blame them, if you dare; or absolve us, for their sakes, Whome we follow.

G. B. pag. 24. *This kind of Idolatry was first begun at Babilon, where Ninus made à statu of Belus: from h'm all these lesser Gods were called Belim, or Baalim.*

ANSWER. It is not tru, that *Baal* was held to be a lesser God: he was adored as the Supreme God, as you may see, 3. Reg. 18. 21.

G. B. ibidem. *From this hint, we may guesse why the Apostacy of Rome is shadowed forth under the name of Babilon.*

ANS. This is to enlyghten one nyght with another: & wash a spot of dirt out of linnen with Inke. You dwell & converse much in obscure places, which is proper to these who hate the lyght (b) because it discovers their deformed features, or more deformed actions. We have already shewed you, that *Baal* or *Bel* was held to be the living God, which you may see also Dan. 14. 5. now we never held any man saint to

be God, except the fountaine of Sanctity,  
Christ-Iesus.

## CHAPTER X.

### *Of the Intercession of Saints.*

**G.** B. pag. 25 *If we compare with this idolatry the worship of Angels, & Saints in the Roman Church, we shall find the parity just, & exact.*

**ANSWER.** It is nether *just*, nor *exact*, it differs in many things. For. 1. the Pagans held those men, they honoured, to be true Gods; we beleive the greatest Saints to be our fellow servants. 2. Even those, who owned a Deity above them, beleived it to doe nothing in Humane affayres; Job. 22. 14. we believe his Providence reaching all things. 3. They stopt in those Spirits; we with them make our addresses to God. And 4. They offered sacrifices to them; we offer none, but to God.

This objection is not new, it was made against the Catholick Church above 1300. yeares agoe: to which S. Austin answered l. 20. cont. Faustum cap. 21. & l. 8. de Civit. D. c. 27. in the later place he hath these words.  
*Quis audivit Sacerdotem stantem ad altare, etiam super sanctum Corpus Martyris, dicere in precibus:*

*Offero tibi sacrificium ô Petre, vel Paule, vel Cypria-  
ne, cum apud eorum memorias offeratur Deo. Ista non  
esse sacrificia Martyrum, novit, qui novit unum,  
quod Deo offertur sacrificium Christianorum. Nos  
itaque Martyres nostros divinis honoribus non coli-  
mus, nec sacrificia illis offerimus. Who ever heard a  
Preist at the Altar say, I offer sacrifice to thee, O Pe-  
ter, Paul, or Cyprian, when uppon their sepulchers  
it is offred to God? Those are not sacrifices of Martyrs  
as all know who know that one sacrifice of Christians  
which is there offred to God. Wherefore we doe not  
worship Martyrs with divine Adorations, nor offer  
sactifice unto them.*

Out of which words you may learne 1. that  
martyrs were worshipt in the primitive Church.  
2. their Tombes were turned into Altars. 3. that  
the Sacrifice of Christians was offred uppon  
those tombes. & 4. that that sacrifice was offred  
only to the living God; & not to the Martyrs.  
All which things to this day the *Roman Catho-  
lick Church* doth very religiously observe. By  
which appears the conformity of the ancient  
& moderne Church in *doctrine & practice*. As also  
the difformity betwixt the ancient Church, &  
the Protestant Reformation, in which there  
is nether Martyrs worshipt, nor their tom-  
bes regarded, nor Altars, nor sacrifice. You  
still roule stones, which fall on your owne  
head.

G. B. pag. 25. *There was a Saint appointed  
for every nation, S. Andrew for Scotland, S. George*

for England. *S. Denis* for France, & many more for other nations.

Ans. I desire to learne of you, where, when & by what authority this Appointment was made? *Appointing* is an Act of *Jurisdiction*; & soe universal a decree, soe religiously obeyed, must be a very solemne Act, & proceede from the supream Authority acknowledged on Earth. Which could not be soe husht up, as that no memory of it should appeare. Againe: the whole Church on Earth never pretended any Jurisdiction over Saints in Heaven, nor even over those in Purgatory, whome shee endeavours to ease, or release, not by Judgment; but by prayer, *non absolute*, *sed solutione*, say divines. Soe none but God hath Jurisdiction over those Blessed souls: & by him alone that appointment could be made. Now by what *Revelation* have you learnt that Act of God? what Catholick Authour authentically recorded it?

G. B. pag. 27. *In the eleventh century, numbring Prayers by Beades began.*

Ans. They began only in the thirteenth century.

G. B. pag. 28. *Ten Prayers on the Beades to the virgin; one to God.*

Ans. Beades are used severall ways: some say *Credes* or the greate ones, & ether *Paternosters*, or *Gloria Patris*, on the little ones. Against these your objection hath no place. And

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it hath no force against others, who by their Prayers to the virgin only pray her to pray to God for them.

G.B. pag. 28. *How many more worship her, then do her son?*

ANS. Not one: for no body worships her, but for her son's sake, & for the vertue she received from God by the merit's of her son. Soe that her worship ends in her son, or in God. This you have beene often told of by others; but are resolved never to take notice of it, fearing to want this precious argument. Which is as frivolous, as it is common among your brethren.

To shew you the opinion and practice of the ancient Christians, three authoritys will suffice, one of the Latin, the rest of the Greeke Church. The first is out of S. Austin l. 7. de Baptismo c. 1. *Adjuvet nos B. Cyprianus orationibus suis in istius carnis mortalitate tanquam in caliginosa nube laborantes.* *May Blessed S. Cyprian with his prayers assist us, who labour in this corruptible body, as in a dark cloud.*

And S. Gregory Nissen Orat. de laudibus Theodori Martyris. He says: If thy owne Prayers be not efficacions enough, *If greater & more powerfull intercessiō be necessary, call together the quire of thy brethren the Martyrs, & with them all pray for us.* Admonish Peter, stir up Paul, as also Iohn the beloved Disciple, that they may be carefull of the Churches, they founded.

S. Chrilost. hom. i. in Theff. ante fin. teaches us to pray, & how we should doe it, to Saints  
 μήτε χαταφρονῶμεν τῶν εὐχῶν τῶν ἁγίων, μήτε τα-  
 παν αὐτοῖς ἐπιριπτόμεν: τὸτο μὲν ἵνα μὴ ραθυ-  
 μῶμεν: ἐκεῖνο δὲ ἵνα μὴ πολλὰ κερδῆς ἐκπεσώμεν.  
 Ἀλλὰ καὶ παρακαλῶμεν εὐχεσθᾶν ὑπὲρ ἡμῶν, καὶ αὐτοὶ  
 ἐχωμεθα τῆς ἀρετῆς. Let us nether despise the  
 prayers of Saints, nor quite rely uppon them: least  
 we ether become slouthfull, & carelesse, or loose  
 their helpes. But let us pray them to pray for us, &  
 let us live vertuously, that we may attaine to that  
 blisse which is promist to those, who love God, through  
 the grace of our lord I. Christ. No R. Catholick  
 can explicate our doctrine more significantly:  
 seing he explicates the object (Saints) the man-  
 ner, not to rely uppon them solely; The designe,  
 to obtaine theyr Prayers for us. The finall end of  
 all: Life everlasting through the Grace of our Lord  
 Iesus-Christ.

There is also another intent in honouring  
 Saints to stirre up men to imitate their vertues.  
 Aug. serm. 47. de Sanctis: Solemnitates Marty-  
 rum exhortationes sunt martyriorum: ut imitari non  
 pigeat, quod celebrare delectat. The Feasts celebrated  
 in the honour of Martyrs, are exhortationsto Mar-  
 tyrdome: for we ought willingly to imitate, what  
 we celebrate with Ioy.

G. B. pag. 29. A black Roll of the Plagues  
 which Gods powres out on those ungodly worshippers  
 is. Rom. 1.

ANS. There is not a word against the wor-



shippers of Saints; but of Idols, & Divils: whose wicked example was a greate incentive to vice, ( Terentius in Eunuch ) as the good example of Saints is to vertu ( Aug. supra ) I have not faith enough to beleive all are Saints, where the worship of Saints is rejected: If none, but the guiltlesse, may throw a stone, the Adulteresse may escape in London, as well as in Rome.

G.B. pag. 30. *All prostration for worship is declared unlawfull by the Angel, who warned S. Iohn not to doe it. Apoc. 19. 10.*

ANS. Would you have all the world turne Quakers, & never worship any body? Will you condemne the custome of England in kneeling to our Parents? or to the Parent of our Country, the King's Majesty? And can you seriously think that Apostle an *Idolater*, even when the Holy Ghost soe evidently wrought in his mind, & soe fully possesst it? or that being once warned of soe foul a crime, Apoc. 19. 10. He should soe soone fall againe into the same? Apoc. 22. 8. That the Angel should shew no greate displeasure, seing himself adored as God, as Paul, & Barnabas did on a like occasion at Lystra? Act. 14. 13. But should as if it were compliment with an Idolater? That the Apostle should never repent himself of soe hainous a fault, & doe Pennance for it? or if he did, he should not record it, that he myght as much edify by his Repentance, as he had scandalized by his fall? all these things surpasse my Faith, altho ( God

be thanked) it containes *Transubstantiation*.

Wherefore for the singular respect I beare to the Apostle, I cannot surmise him guilty of Idolatry (being confirmed in Grace) especially at the time of that vision. Nay I see no ground to say, he absolutely sinned in it: but that he acted out of a principle of Humility, thinking that Respect due from him to the Angel, as being better in nature, & greater in Grace & Glory, then himselfe. And the Angel corrected that innocent Judgment, by minding him that they were *follow servants*, which was a telling him his owne dignity, of an Apostle: which in some considerations is even superiour to that of Angels.

G. B. pag. 31. *Speculative people may have distinct Notions of Latria & Dulia; yet the vulgar in their practice make no difference at all.*

ANS. All who have *common sense* have distinct notions of those worships, altho they understand not those termes, All know they are to obey the Kings: & their *Gouvernours*, yet that their obedience to both is not alike, seing it is due to the King, (a) as *Supreme*; to *Governours*, as being *sent from him*, or receiving authority from him. An Heyre knows he must obey his *Father*, & his *Tutour*: yet differently, his *Tutour* only to comply with his *father*. (b) And why should men be soe stupid, only in matter of Religion, as not to be able to discern betwixt

(a) 1. Pet. 2. 13. (b) Gal. 4. 4.

the Honour due to God, as the fountaine of all good, & that due to Saints, as partaking of his Perfections. The very prayers, which we make in our lyturgyes import that distinction: for they are adrest to God, beseeching him to heare the Prayers, which doubtlesse the Saints make for us: or else When we pray to Saints, we desire them to joyne with ours their Prayers to God: & when we have obtained our request we desire them to joyne with us, in thanks giving to the divine Goodnesse. (a) *Our trust is in God, that he will deliver us*, from temporall & eternall misery. The Saints also helping by Prayer for us: & for the gift bestowed uppon us by meanes of many interceding persons, thanks may be given by many on our behalfe.

But were Truth sought for, an end would easily be made of this contentious dispute betwixt Faith, & Calumny, by only stating aright the controversy: we doe all unanimously professe, that God alone doth deserve all the adoration, & worship any creature is capable of, for his owne intrinseck, & essentiall perfection. Yet we think it is his Pleasure, that we should honour not only those perfections in himself; but that we should (for his sake) reverence those creatures, whome he makes partakers, of his infinit fullnesse of Perfection, according to the manner of their elevations, to partake of those Perfections. See that God is

[a] 2. Cor. 1. 10. 11.

honoured in them all, & all they in him. We honour Kings & Prelates lawfully established as being Partakers of his authority to govern us; the word of God, as being an explication of his will: The Sacraments as Channells to convey his grace into our souls: Churches, as places designed for Prayer, to him: Saints on Earth, as living Temples of the Holy Ghost: Saints in Heaven, as Partakers of his glory. Soe that we may be sayd to honour God in all: & by consequence the worship given to them cannot be layd to draw from God.

We likewise professe, that as God is the sole Creator, of all things, soe is he the fountaine of all good: & that *every Good perfect Gift comes from him the Father of Lyghts.* Jac. 1. 13. That nothing in order to eternall life can be obtained, but of him, through our Lord Jesus-Christ. That his Providence reaches to every thing, that not a hayre can ether fall of its selfe, or be pulled out of our head by men, or by bad, or good Angels, without the permission of God: that all we suffer, & all we enjoy, all good, & all bad, flow from his omnipotent hand, as effects ether of his mercy, or of his Justice, or of both. Soe that we feare nothing, but from him, nor hope for any thing, but from him. To him all our Prayers are directed, even those made to Saints, which stop not in them, but in their, & our God, & father. This we beleive this we practise this we teach, this we defend.

Speake what you can against this, & you will speake to the purpose, but if you passe this ungarded, you beate the Ayre.

Another thing I desire of you, is, not to build upon every little fancy, altho contrary to reason: which is childish always, but deserves amore severe censure in matters of cōsequence. Now what can be more phantasticall, then what Mr. Brevint writes, in his *Saul & Samuel*, that it is Idolatry to pray to Saints, unlesse they be within compasse to heare us? And who can determine how far they can heare? Or what Mr. Whitby says in his *Discourse concerning Idolatry* pag. 154. *Prayer offred to an invisible being, & not corporeally present is due only to God.* Soe that ablind man may not desire his neyghbour to pray for him because all are invisible to him. And Prayers offred to the *Dragon*, Dan 14. 23. or any Idols, would be no Idolatry, seing they could see, or be seene, & were corporeally present. And certainly S. Paul was an Idolater when as a distance he desired the Romans, to pray for his good Jourey, who were *nether visible to him, nor corporeally present.* He follows the custume of our Reformers, hethrows stones, with out ever regarding where they fall. But what prooffe doth he bring for his Novelty? The authority of *Dio & Martial*, both *Pagans*, & one of them the most filthy, or beastly rather of all Poets. And can Mr. Whitby judge their authority competent, to decide a controversy

betwixt Christians, & condemne the publicke practice of the Catholick Church? Have we not reason, to except against their being *Vmpieres*, in this dispute? Yet to doe *Mr. Whitby* a pleasure, we will admit them, as Judges Arbitrators. What say they? *Dio* says *Caligula* was a God, when prayed to. And *Martial* says, those, who pray to Idols, make them Gods. Suppose all this true: what is it to *Visibility*, or *corporeall presence*, of which they make no mention, & yet were brought to prove them? How wretchedly doth he pleade against us, who first appeales to incompetent Judges, & secondly to such, as pronounce nothing in his favour! *In malâ causâ non possunt aliter.* Aug.

## CHAPTER XI.

*Pretended Charmes,*  
where

*Of Holy-Water, Waxcandles,*  
*Agnus Deis, &c.*

**G**.B. pag. 32. All the Enchantments used in Heathenisme are nothing if compared to those of the Roman Church.

ANSWER. Were your Proofes as strong as your Assertions are bold, you would be the most formidable

formidable enemy, that ever we had. But that strength of proofes is wanting. Those Creatures, which barke Lowde, seldome bite hard. In bold affirmations none more positive then women, & children, & the ignorantest of schollers: Wife & Learned Man are more wary & reserved: who never are very positive altho they seeme sometimes to have reason on their side, because they are conscious of the uncertainty of their discourses, whose fallacys they discover in others, & in themselves too. In this place you would easily have discovered your error, had you looked over your proofes. For what more weake then those?

G. B. pag. 32. *Can any thing looke liker a charme then the worshipping of God in an unknowne tongue.*

ANS. What say you to reading your English service to such Irish, as understand it not? Is that a *charme*? for what ever you say in vindication of your common Prayer, will serve to answer you, in this reproach.

*To whome can I compare the men of this generation (a)? to whome are they like? They are like unto children, pettish children, whome nether laughing, nor weeping will please. Soe you are resolved never to be content with what Papists doe. Is their service kept in Latin? It resembles a Charme. Doth it appeare in English, as it lately did at London? And Hannibal ad portas*

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(a) Luke 7. 31.



of such a fearfull Nature are your brethren, that what ever dresse our service appears in, it fryghtens them: As the signe of the Crosse, & the name of *Iesus*, did the *Divils* in *Julian's* time.

But are you soe much a stranger to the world, as not to know, that no living language cōtinues long the same? that men's phansys of words change, as well, as those of fashions? That sometimes they lay aside some words, & take in others, & sometimes retaine the word, but alter its sense, by use? If all this be true: suppose a change be made in a vulgar language, doe you think the Church obliged presently to change her service? If you doe? shew me the ground of that obligation. If you can shew no command for such a perpetuall change in the *Lyturgy*: condemne our Church no more, for not doing what you cannot shew she is bound to doe.

G. B. pag. 33. *Shall I here tell, of the charming of water, of salt, of waxcandles, of Roses, Agnus Deis, medalls, & the like.*

ANS. It is not easy to conjecture what you blame in these things, nor for what reason, unlesse it be, that Papists use them, & that is enough to draw your censure. Doe the things themselves displease you? They are the creatures of God: & all creatures of God are good, (1. Tim. 4. 4.) & nothing ought to be rejected, which is received with thanks giving: as I assure you Pa-

pists use those things. Or are you offended, that they are blest? That is unreasonable: seeing that gives a kind of *Sanctity* to them. *They are sanctified by the word of God & Prayer*, says S. Paul in the place above cited. Soe that I think the practice of Blessing severall things comes from Apostolicall Tradition, & that it is grounded on that text of S. Paul. And I desire you to fix the time, when you think they began, & I am perswaded I can shew them to be ancients then any time since the two first ages determinable, if not all, yet some of them, soe as by those which can be shewed from the beginning, the rest by lawfull consequence may be deduced, as not unlawfull, or *Enchantments*. See Baronius ad an. D. 57. 58. & 132. in which places he shews the use of them to be so ancient, that if you pretend those Blessings to be Popery, you must owne the purest Antiquity to be Papist.

And as for water-Blest by holy men, it is soe far from being a *diabolicall charme* that it is an efficacious remedy against charmes of the Diavill. You will find the vertu of it confirmed by miracles in Epiph. her. 30. When it was used by *Iosephus* a Count under *Constantin* the greate, In S. Hierome in vitâ *Hilarionis*, that this Saint by use of it destroyed the charmes of *Marnas* (or Jupiter) adored at Gaza. In Theodoret l. 5. hyft. c. 21. that S. Marcellus Bishop of *Apamea* with it chased away *Iupiter Apamensis* who him-

dred the burning of his Temple. And in Bede l. 1. hyft. Angl. c. 17. that S. German bishop of Auxerre with it allayed a Tempest. Which you may see in Baronad An. D. 132. what will you say to those things? As the Pharysyes: that all this was done in the Divills name? That you cannot, for then you must owne that one Divill cast out another, & his Kingdome is divided: which is by our Sayiour prest against the Pharisyas absurd, & incredible: & consequently cannot be sayd by a Christian. Nay altho you deny all credit to these holy, & learned Men, (which in a matter of fact is in a manner impudent) yet will you not be quit of this argument, for at least these fathers thought water, soe blest, a fit instrument to worke those stupendious workes: otherwise they would never have beleived those storyes, nether would they have related them, without beleiving them. Hence you may see how different, your Faith is from theirs, who think that a *Charme*, which they Judged a *Divine Blessing*.

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## CHAPTER XII.

### *Of Ceremonyes.*

**G**. B. pag. 34. *The Sacramentall actions are polluted by the superferation of soe many new*

rites whereby they are wholly changed from their  
originall simplicity.

ANSWER. You can alleadge nothing against  
our rites, or ceremonyes, but will serve as well  
against your owne : & what you can say in de-  
fence of yours against Presbyterians, will fully  
satisfy your arguments against ours.

It is agreate folly, to looke on Ceremonys  
as an essentiall part of our worship : & it is as  
greate to deny, that ( when they are decent, &  
significant ) they are greate helpes to it. Men  
are composed of Body, & soul : with both we  
must serve God, & each is a helpe to the other,  
when they concur to worship him. The Body  
can doe nothing without the soul, & all its  
worship is meere hypocrisy, & not worthy of  
acceptation & dead, unlesse it be quikned by in-  
terieur Faith & Charity, which flow from the  
soul. And this devotion soone grows cold, if it  
be not entertained with exterior objects, &  
revived by sensible actions; Which fix the  
Imaginative faculty on the acts of Religion in  
hand, & move the Will both of him, who Of-  
ficiates, & of the Assistants, to dispositions pro-  
portionable to the Rite, by a certaine sympa-  
thy betwixt our soul, & body : the soul feeling  
an inward veneration for God, to expresse it,  
inclines the body to kneeling, prostrations, or  
the like : & these encrease the interieur vene-  
ration, when duly, & devoutly made. This is  
the sense of mankind : for there never was any

People, who met to honour ether God, or Prince, but had some settled ceremonys, with which they exprest exteriorly their submission to them.

The french Hugonots pared of those they found in the Roman Church, as superstitions: & the most learned & Religious of that communion, wish their worship were adorned with some rites, whose want they lament, as being an undecent nakednesse, & an occasion of much Irreligion, & disrespectfullnesse in giving & receiving the Sacraments themselves. I beleive did you pursue the Prophanenesse soe common in England, to its heade, you will find your want, & neglect of Religious ceremonys, to be the fountaine of it.

In your *vindication of the laws*, pag. 170. you say the Church hath Power to determine of things, that may be done in a variety of ways into one particular forme, such as prescribing a set forme of worship, the ordering the posture in Sacraments, the habits in worship, &c. which will hedge in, what you reject as well as what you retaine.

G.B. pag. 34. In Baptisme insteade of washing with water in the name of the Father, Son & Holy Ghost, they have added many adulterated rites.

ANS. These words signify an Abrogation of washing with water, & a substitution of other rites in lieu of it, which is soe farre from Truth,

& soe blackea Calumnye, that I wonder you could advance it, or your Church permit it: especially seing the guilt falls on her, for not baptizing those who fall from us to you, as she ought to doe, if we omit *washing in the name*, which is the essentiall part of the Sacrament. But you *speake against Popery*: & that is enough to justify all untruths, & get alicenle for any calumny. As appeares by this very passage.

G. B. pag. 34. *The child must be blowne uppon then a charme used, for turning the Divil out of him.*

ANS. *Blowing uppon the child, & exorcising it*, were practised in the purest times. You will find them in Cyril of Hierus. (a) Ambrose (b), Leo (c), Cælestin I. (d), & Augustin (e), *The Church*, says S. Austin to Julian, *would nether exorcise (you call this a charme) the children of the faithfull, nor blow uppon them, did she not free them from the power of the Divil, This thou, Julian, durst not gainsay, fearing thy selfe to blowne out of the Christian world, if thou hadst done soe. Soe esteemed was this Ceremony then, that even hereticks durst not speake against it: which*

(a) Catech. 1. (b) l. 1. de Sac. c. 5. (c) Epist. 4. c. 6. (d) Epist. 1. ad Episc. Gallia, c. 12. (e) l. 2. de pec. orig. cap. 40. & l. 6. cont. Julian. c. 3. ubi ait: *Ecclesia filios fidelium nec exorcisaret, nec exufflaret, si non eos de potestate tenebrarum, & à Principe mortis crueret. Id tu commemorare timuisti, tanquam ipse ab orbe toto exufflandus esses, si huic exufflationi quâ Princeps mundi & à parvulis ejicitur foras, contradicere voluisses.*

now is reprocht to us as a *charme*, a *superstition* by our Reformers. Not a petty minister, but thinks it a fit object to be laught at, & to shew his wit, by playing the Bouffoone uppon it. By naturall Generation all are *borne in sin*, children of *wrath*, *slaves of the Devil*, & in the Power of *darkenesse*: By supernaturall Regeneration, which is Baptisme, we are purged from sin, freed from the bondage of the Devil, adopted children of God, *delivered from the power of darknesse* & translated into the *kingdome of the beloved son of God*. Coloss. 1. 13. This Faith delivered by the Apostles, was beleived by the primitive Christians: & we beleive the same: They used this ceremony to signify this change in the person Baptised; we use it for the same intent: It was then soe venerable, that even Hereticks durst not expresse any disesteeme of it; now you deride it, & looke uppon it, as prophane, & a *charme*. Whence comes this change? from the Ceremony? no, it is the same, it was then: from the intention of those who use it? no, it is employed to signify the change from sin to Grace now, as it was then. The change is only in your selfe, & your Brethen in Reformation: your Faith is as different from that of the Primitive, as of the present Church: & that new Faith enclines you to deride those things, which the Church animated by Apostolicall faith, did, & doth esteeme.

By this you see how *Impious* this *Lucian* like

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spirit is. How *Imprudent* it is, will appeare, if you consider how full your Assemblies are of Libertins, who deride all things of devotion, even practised by yourselves, as severall tragically complaine of in their sermons. You foster in them this spirit, by your practise: you plant that tree in their harts, which produces such sower fruite, that sets all your teeth an Edge: this serpent is bredde in the bowells of your reformation, & serpent like it will eate the bowells of her Parent & kill her, if be not stifled.

G. B pag. 35. The Preist at masse, *often bows, sometimes he turnes to the People, & gives them a short Barbarian Benediction, then goes on.*

Ans. In all this I see nothing ridiculous, but your relating those sacred rites. How can he expresse his inward worship of God more cleerely, then by kneeling or *Bowing*? His office is to be a mediator betwixt God & Man (Heb. 5. 1.) & how can that be better represented, then by his humble applications to God, bowing to him, & lifting up his hands to *the throne of Grace* (Heb. 4. 16.) to receive thence *Mercy*; & then *turne to the People*, to powre it upon them. Thus on Jacobs Ladder the Angels appeared going up, & downe, *up*, to God; *downe*, to Jacob: a type of what Preists doe when they officiate.

But he gives them *a short Barbarian Benedi-*

*diction.* That *Benediction*, which you, a very civilized person, disdain, as Barbarous, is taken out of Scripture, the words of an Angel to Gedeon (Judges 6. 12) *Our Lord be with you, Dominus vobiscum.* Scripture it selfe cannot escape your censure, if a Papist use it. Your contempt of the language of Angels in this world, will scarce make you worthy of their company in the next.

G. B. pag. 35. *After Adoration, the God is to be devoured by the Priest : which made the Arabian say Christians were fooles, who devoured what they adored.*

ANS. A worthy authority for a King's chaplain in ordinary, to build upon. Sir : Christ sayd : *Take & eate: this is my body.* Because he says, it is *his body*, we adore it: & because he commands us, *to take & eate it*, we obey, & do so. But a Turk says : it is *foolish*. Let it be soe : no Turk's opinion is the rule of my faith. Is it of yours? Is not this Prodigious, that against the expresse words of Christ, & the practice of the whole Church, the authority of a Turk should be brought? nay & preferred before it? & this by a minister?

G. B. pag. 38. *Rome enioines severer censures on the violation of these ceremonyes then on the greatest transgressions against either the morall, or positive Laws of God.*

ANSWER. I know no motive you can have, for advancing such notorious untruths, but that of Cicero : *Cum semel limites verecundiae tran-*

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*seris, oportet gnaviter esse impudentem.* You have  
past those bounds : & there I leave you.

## CHAPTER XIII.

### *Scripture & the Church.*

where

### *Of the Resolution. of Faith.*

G. B. pag. 41. *Papists call the Scriptures a*  
*nose of wax, the source of all Heresyes, &c.*

ANS. If any Roman Catholick compared  
Scripture to a *nose of wax*, it is only because the  
letter may be wrested to different senses & made  
to loopenot that way which the Holy Ghost  
designed ; but that which men's Passions leade  
them to. The world affords not a more convin-  
cing instance of this flexibility of Scriptures,  
then that of your owne Brethren in the late  
troubles : who brought it to countenance *Sedi-*  
*tion, Rebellion, Heresy, Murther, & the horri-*  
*blest of all Murthers, Parricide, the killing of the*  
*father of the Country.* Did Scripture of it selfe  
Looke towards ( or abet ) all those crying sins ?  
nosure, it condemnes them formally. It can  
then be wrested from its owne naturall sense,  
to another meaning contrary to it, which is all  
that is meant by that phrase.

As for its being a *source of Heresyes*, it is not  
tru, that Scriptures, doe found heresyes, or that

heresy spring out of them; but that men draw  
heresy out of the words of Scriptures, taken  
in a sense quite contrary to that of the holy  
Ghost.

G. B. pag. 41. *Papists will have all the au-  
thority of the Scriptures to depend on the Church.  
A greate difference is to be made betwixt the testi-  
mony, of a witnesse, & the authority of a Iudge.  
The former is not denied to the Church.*

ANS. Here you grant to the Church as much  
as we desire, provided you owne in this witnesse  
such a veracity, as the nature of its Testimony  
requires, to bring us to a certaine, & undoubted  
beleife of the Scriptures.

The Church never tooke upon her the  
title of *Iudge of Scripture*. In her Councils she  
places in the middle of the assembly a high  
Throne as for Christ, & in it sets the holy  
Gospels as his word, according to which she  
Judges of the Doctrine controverted. Conc.  
Calced. A. 451. *Soe she judges by Scriptures of the  
Doctrine of men; but doth not Iudge of the Scriptu-  
res themselves.*

At the first admission of a writing into the  
*Canon of Scriptures*, the Church proceeding is of  
another nature. A writing is brought to her,  
as written by a man Divinely assisted, of S. Paul  
for example to the Romans by Phebe, or to Phi-  
lemon, by a fugitive servant Onesimus: nether as  
a witnesse give any greate credit to the writing  
they brought. The Pastors of the flocke of

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Christ consider the writings examin , the messengers recurre to God by Prayer to demand the assistance of his Holy Spirit, to know whither he were truly the Authour of the writing exhibited. If after all these meanes used to discover the Truth, they remaine convinced, the thing was written by inspiration of the Holy Ghost, they obey it themselves, command obedience to it, as to the word of God , & use it as a *Rule of Faith, & manners*. Soe when an unknowne person brings into a corporation a new Patent, as of the King's Majesty, & presents it to the Major: He (before he allows the Patentee to act in vertue of it) with his Brethen considers the writing, the signet, the seale, the stile, &c. to know whither it be counterfitted, or sincere, with a Resolution to obey it himselfe, & make others doe the same, in case it appeare to be truly the Kings. The Major cannot be sayd to Judge of the Kings Patents, ( to which as a subject he owes obedience ) but only to discern whither an unknowne writing be the Kings Patent, or no.

You say : this makes *the authority of Scriptures depend on the Church*. Which is as rationall, as if you should say, the authority of the King's Patent depends on the Major of a petty corporation, because the Patent is exhibited to him, before it be executed. If any man hath soe little common sense, as not to discern the difference betwixt these two Propositions : *to Judge*

of the Kings Patent: & to Iudge whither an  
 knowne writing be the Kings Patent: I am to  
 seeke how to helpe him.

This authority of the Church, to recom-  
 mend the Scriptures as an undeniable witnesse,  
 occasioned that saying of S. Augustin l. contra  
 Epist. Fundam. c. 5. *Ego Evangelio non crederem  
 nisi me Ecclesia Catholica commoveret autoritas.*  
 I could not beleive the Gospell, did not the authori-  
 ty of the Catholick Church move me to it. Which  
 words are cited by all Catholick controvertists,  
 as containing an implicit decision of all our  
 controversys: they shewing evidently S. Au-  
 stin's discourse against the Manichées, to be  
 just the same, which we use against the mo-  
 derne Protestants, that as we are heyres of that  
 Faith, which S. Austin, & the Church of his  
 time defended against its Opposers the Ancient  
 Hereticks, soe are we of the titles, by which  
 they enjoyed it, & the armes, with which  
 they defended it. I will put downe the whole  
 discourse of S. Austin at large that soe we may  
 the better understand his meaning, & more  
 convincingly shew how much the most under-  
 standing of our Adversarys are out of the way  
 in explicating it.

The thing sought for in that discourse was  
 whither *Manicheus* was an Apostle of Jesus-  
 Christ, or no? The Manichéans sayd he was:  
 the Catholicks denyed it: for whose cause S. Au-  
 stin disputes thus in that place. *Quero quis fuisse*

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*Manichæus? says he, Respondebitis, Apostolus Christi. Non credo. Evangelium fortè mihi lecturus es, & indè Manichæi personam tentabis asserere. Si ergò invenires aliquem qui Evangelio nondum credit, quid faceres dicenti tibi, non credo? Ego verò Evangelio non crederem nisi me Catholica Ecclesia commoveret autoritas. Quibus ergò obtemperavi dicentibus, credite Evangelio; cur eis non obtemperem dicentibus mihi: Noli credere Manichæo? Elige quid velis. Si dixeris, crede Catholicis, ipsi me monent, ut nullam fidem accomodem vobis, quapropter non possum illis credens, nisi tibi non credere. Si dixeris, noli Catholicis credere, non rectè facis, per Evangelium me cogere ad Manichæi fidem, quia ipsi Evangelio Catholicis prædicantibus credidi. Si autem dixeris, benè credidisti Catholicis laudantibus Evangelium, sed non rectè credidisti illis vituperantibus Manichæum: usque adeò me stultum putas, ut nullâ redditâ ratione, quod vis credam, quod non vis non credam? quippè multò justius & cautius facio, si Catholicis, quoniam semel credidi, ad te non transeo, nisi me non credere jusseris, sed manifestissimè & apertissimè scire aliquid feceris. Quocirca si mihi rationem redditurus es, dimitte Evangelium. Si ad Evangelium te tenes, ego ad eos me teneam, quibus præcipientibus, Evangelio credidi: & his jubentibus tibi omninò non credam. Quod si fortè in Evangelio aliquid manifestissimum de Manichæi Apostolatu invenire potueris, infirmabis mihi Catholicorum auctoritatem, qui jubent ut tibi non credam. Quâ infirmatâ, nec Evangelio credere potero,*



quia per eos illi credideram, ita nihil apud me valebit quicquid inde protuleris. Quapropter si nihil manifestum de Manichæi Apostolatu in Evangelio reperitur, Catholicis potius credam, quàm tibi. Si autem inde aliquid manifestum pro Manichæo legeris, nec illis, nec tibi: illis, quia de te mihi mentiti sunt, tibi quia eam scripturam mihi profers, cui per illos credideram, qui mihi mentiti sunt. Sed absit ut ego Evangelio non credam. Illi autem credens non invenio, quomodo possim etiam tibi credere. Hæc Aug. ibi. I demand, says this Saint, who is this Manichæus? You answer: he is the Apostle of Christ. I will not take your word for it. What will you say, what means will you use to perswade me? Perchance you will take the Ghospel, & thence endeavour to prove unto me the mission of Manichæus. But what if you meet with one who doth not beleive the Ghospel: how would you deale with him? For my part I would not beleive the Ghospel, did not the Authority of the Cath. Church move me. Whome therefore I obey, in saying beleive the Ghospel, should I not obey in saying beleive not Manichæus? Take your choice, whither you will have me rely on the Catholicks, or not. If you say, Beleive the Catholicks: they warne me, not to beleive you: wherefore beleiving them I must reject you. If you say, doe not beleive Catholicks: you doe not well, endeavouring to bring me to the Beleife in Manichæus, by the Ghospel, which I received only uppon the word of Catholicks, If you say, you doe well to beleive the Catholicks, when they commend the Ghospel, but you doe not well in beleiving

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ving them, when they blame Manichæus: doe you  
 think me such a foole, as without any reason, I  
 should beleive what pleases you, & not beleive, what  
 you dislike? Certainly it is much more reasonable,  
 seeing I must beleive the Catholicks, that I abandon  
 your communion, unlesse you can give me an evident  
 demonstration for the contrary. Wherefore, if you  
 will alleadge Reason: lay by the Gospel. If you re-  
 taine the Gospel, I will sticke to those uppon whose  
 word I have admitted the Gospel: & their autho-  
 rity forces me, to renounce you. Now if perchance you  
 can shew out of the Gospel any evident prooffe of  
 Manichæus his Apostleship, you will indeed weaken  
 in me the Authority of Catholicks, wha forbide me to  
 beleive you. But that authority being weakened, I  
 shall no more be able to beleive the Gospel, which  
 I received by it, & soe what soever you prove thence,  
 will fall to the ground. Therefore, if no cleere prooffe of  
 Manichæus his mission is extant in the Gospel I will  
 rather beleive the Catholicks, then you. If a cleere  
 prooffe be found there, I will nether beleive the Ca-  
 tholicks, nor you: not them, because they were fals  
 in the opinion they delivered of you; nor you because  
 you rely on that scripture, which I received on the  
 testimony of those who have deceived me. Tet God  
 forbid, I should reject the Gospel. And beleiving it,  
 I see no possibility of beleiving you. Thus the greates  
 Saint, Which I have cited at large, because the  
 whole discourse, holds against all heresy, changing  
 only the name of Manichæus or Manichean,  
 into that which signifyes the Heresy: as for

example into that of *Protestant*, or *Luther*. Moreover it contains a cleere confutation, of what hath hitherto by the learnedest of our adversaries beene sayd in answer to it.

The first interpretation of this place, is delivered by W.L. in his relation of a conference, pag. 81. *some of your owne*, says he, *will not endure it should be understoode, save of the Church in the time of the Apostles only.* And then cites Ockam Dial. p. 1. l. 1. c. 4. Where he hath not one word of that. But says Mr. Stillingf. in his rationall account pag. 198. the words are in Durandus l. 3. insent. d. 24. q. 1. q. 9. where he says: *Intelligitur solum de Ecclesia, qua fuit tempore Apostolorum. It is understood only of the Church which was in time of the Apostles.*

The same Author borrows another explication of Biel lect. 2. in Can. Missæ, that the words are to be understood of the Church in generall, as it contains the first, & later ages, *A tempore Christi & Apostolorum, &c.* And to this he, sticks for he addes: *And so doth S. August. take Eccles. contra Fund.* And D. Stillingf. p. 198. 199. approves the same, & confirmes it, out of Gerson, & Driedo.

Nether of these two explications can stand with the text: as appeares out of those words: *Quibus obtemperavi dicentibus, Credite Evangelio: cur eis non obtemperem dicentibus mihi, noli credere Manichæo.* Whome I obeyed in saying, *Beleive the Gospel*, should I not obey in saying, *doe not beleive*

*Manichæus* ? Hence I frame this argument : S. Austin professeth he received the Ghospel uppon the credit of that Church, which condemned *Manichæus* : but that Church, which condemned *Manichæus*, was that of his time, & not that of the Apostles, who never mentioned *Manichæus* : ergo the Church, on whose word he received the Ghospel, was that of his time, & not that of the Apostles. When therefore E. S. pag. 220. says : *It is plain, S. Austin meanes not the Iudgment of the present Church ; but of the Catholick Church, as taking in all ages, & places*, he evidently contradicts the very text of S. Austin : whence I conclude that ether he speakes against his conscience, which I am unwilling to beleive ; or else ( which is more excusable ) that he had not reade the text, which he undertakes to explicate.

At third, & yet more improbable, explication is delivered by W. L. pag. 82. *He speakes it ether of Novices, or doubters in the Faith, or else of such as were in part Infidels, Mr. Fisher the Jesuit, at the conference would needs have it, that S. Austin spake it even of the faithfull: which I cannot yet thinke: For he speakes to the Manichees, & they had a greate part of the Infidell in them. And the words immediatly before these, are: If thou shouldst find one, qui Evangelio non credit, which did not beleive the Ghospel, what wouldest thou doe to make him beleive ? Thus W. L.*

This is like wise plainly fals : for S. Austin

was nether a Novice, nor a doubter in the faith, nor in part an infidel, when he writ that Booke; for he writ it after he was made Bishop, as you may see l. 2. retract. c. 2. But he speakes of himselfe, & describes the ground of his owne faith: ergo he doth not speake of Novices, Doubters, or halfe Infidels: nor describes the ground of their fath; but of those who are *firm believers*. I prove that S. Austin speakes of his owne, Faith & shewsthe ground, on which it relyed. For first he says, *I would not beleive the Ghospel, without the authority of Catholicks commending them.* Secondly he says: *If you weaken the authority of Catholicks I will reject the Ghospel.* This I beleive Mr. Stillingf, saw, & therefore layd pag. 220. *If you extend this beyond Novices, & weaklings, I shall not oppose you in it. And I cannot think, that W.L. had read that place, at least with attention, when he writ, he could not think, S. Austin spake of the faithfull,*

Stillingf. pag. 220. *Nether you, nor any Catholick Author is able to prove that S. Austin by these words ever dreamt of any infallible authority in the present Chnrch.* Answer: seing S. Austin expressly says, *he would renounce the Ghospel, if the authority of Catholicks were weakened in him by discovering they had delivered any one lye,* he must either think them exempt from all possibility of lying, or else headhered very loosely to the Ghospel. I hope E.S. will not assert the later part: wherefore he must grant, that S. Austin

thought the Church free from all possibility of error. Let us returne to Mr. G. B.

G. B. pag. 43. *Christ's prophetick office is invaded by the pretence of the Churches Infallibility in expounding Scriptures.* And why, Good Sir, should the *infallibility in expounding Scriptures* be an invasion of the prophetick office of Christ, *seing infallibility in writing them*, was no such thing? Certainly it is more to compose a writing them to understand it: as many can understand Cicero's speech *pro Milone*, who cannot compose such an one. And your old women pretend to understand severall parts of Scripture, which yet I think will scarce undertake to pen the like.

By this, Say you, *the whole authority is devolved on the Church.* No more, then it was on S. John, when he writ his Gospel, or S. Paul composing his Epistles. Nor soe much nether seing these were so assisted, as to *compose Holy Scripture*; when the Church only pretends to *expound the word of God.* How doth such an assistance of the divine Spirit derogate from the infallibility of God, from which it is derived?

But *her exposition must be admitted*, say you, *though contrary to the sense.* As if *Infallibility* did not exclude all possibility of such a wrested exposition! The infallibility of the Church may flyght your attempts, whilest you are armed only with such straws. We have seene you:

arguments : Let us see your Answers to ours.

G. B. pag. 44. *The Gates of Hell not prevailing against the Church*, Mat. 16. 18. *Proves not the pretence of infallibility.* Why not, learned Sir? Not a word for that : but as if you had forgotten what you were about, your fall upon the *English Translation of that text*, which you say, *deserves amendment*, And I will leave you, to be taught better manners by your fellow Ministers : or your mother the kirk of Scotland.

G. B. pag. 45 *The spirit leading into all truth*, Joan. 16. 13. *advances not the cause a whit, since that promise relates to all beleivers.* Here is another assertion without prooffe, as if we were bound to take your word. Those words are part of the sermon after the last supper, at which only the Apostles were present : & which was directed immediatly to them. You should then give some reason why they relate to *all beleivers*, altho spoken to only the Apostles.

G. B. *The Church's being built on the Rocke, Peter, proves nothing for a series of Bishops of Rome: seing the other Apostles were also foundations.*

Ans. If it prove all Bishops together Infallible, firme in faith, as a Rock, it confounds your Reformation, which is condemned by them all.

G. B. *The keys of the Kingdome of Heaven*, Mat. 16. 19. *import no more, then that Peter was to open the Ghospel.* When yon shall give in a prooffe, we will consider it. Till then I will beleive not you ; but Christ, who *ἐξουκρίσεν*

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adds the office of the *Keys*, to open, & shut, not the *Ghospel*; but *Heaven*, by loosing, & binding sins.

G.B. pag. 46. It is certaine, that vice, as well as error is destructive of Religion. If then there be no authority for repressing of vice, but that same of the discipline of the Church, it is not incongruous there be no other authority, for suppressing of error but that same of the discipline of the Church.

ANS. It is certaine, that both in the old & new law severall persons have beene secured against Error who were subject to sin. *S. Peter* was truly reprehensible (a), for a thing he did; not for any thing he writ, or preacht. The same of *David*, of *Salomon*, &c. For this reason our Blessed Saviour commanded (b) all to follow the *Doctrine* of the *Scribes* & *Phariseys*, because they sate on the chaire of *Moyles*; but not their example. Soe your question why God should provide more against error in faith, then against vice in manners, can find no place amongst *Catholicks*, who are taught to adore God's holy will, even when they understand it not, & to Bring (c) into captivity every thought, to the obedience of *Christ*. To you, who think it absurd to deny a man the use of his Reason in judging & discerning all things, & submit even Divinely revealed Truths to its Tribunall, to you, I say we leave the search of those depths, & discovery of those mysterys.

(a) Gal. 2. 11. (b) Mat. 23. 23. (c) 2. Cor. 10. 5.

G. B. pag. 48. *I could prove from history that generall Councils have erred, that Popes have beene hereticks.*

ANSWER. By what you have done, we may guesse what you can doe. Your learning appeares by your writings, as also your Judgment in using it. We have seene many proofes of it, & shall see more, in this small tract. I will adde to them one instance out of another work of yours, Observations on the 1. Canon of the Apostles pag. 66. you prove, that anciently *Preists could administer the Sacrament of Confirmation, out of the first Canon of the first Council of Orange* When it is evident that that canon doth not give Preists Power to administer the Sacrament of Confirmation; but commands them, to use *Chrisme in Baptisme*: since when every Divine of the first yeare knows that *verri-call Chrismation* hath beene a ceremony of that first, & mysterious Sacrament. Such mistakes, as these, are incident to such as are bredde in a congregation, where Ceremonies are abrogated.

G. B. pag. 49. *We are not the servants of men, nor bound to their Authority, for none can be a Iudge, but where he hath power to try & to coerse. Now none but God can search our hearts, for none, but he, can be Judge.*

Ans. The Independant, & Quaker, & all who endure with regrate Prince & Prelate, canon, & civill law, under pretence of *Evangeli-call Liberty*, will thank you for this.

## CHAPTER XIV.

*Of Merits.*

**G.** B. pag. 50. *If any have derogated from the value of the satisfaction of that Lamb of God, they have offered the utmost indignity to the hyghest love, & committed the crime of the greatest ingratitude imaginable.*

ANSWER. *Transcat totum, what then?*

**G.** B. *Who would requite the most unconceivable love, with such a sacrilegious attempt?*

ANS. *None that I know of. But, say you, how guilty are they of this, who would set the merits, & workes of men, in an equality with the Blood of God?* ANS. *I know none such. If you doe, point them out, for Punishment. No Catholick is concerned in them.*

**G.** B. pag. 51. *It is tru, this doctrine of merit is so explained by some of that Church, that there remains no ground of quarelling it; except for the Term's sake, which is indeed odious, & improper though early used by the ancients in an innocent sense. But many of that Church acknowledge there can be no obligation on God, by our workes, but that which his owne promise binds uppon him.*

ANS. *Here is one of the malicious flyghts, of you & your Brethren, when you cannot with any colour accuse the doctrine of our Church,*

to pretend it is only the doctrine of some few persons; that you may perswade your Disciples, the Generality of Catholicks hold the contrary. The Council of Trent contains what all Catholicks subscribe to: & this is the doctrine of that Council in this point. Concil. Trid. s. 6. c. 16. *Benè operantibus usque in finem, & in Desperantibus proponenda est vita aeterna, & tanquam gratia filiis Dei per Christum Iesum misericorditer promissa; & tanquam merces ex ipsius Dei promissione bonis ipsorum operibus, & meritis fideliter reddenda.* To those, who persevere in good works even to the end of this life, & who hope in God, life everlasting is proposed, both as Grace mercifully promised to the adopted children of God through Iesus Christ our Lord: as also as a Reward due, in vertu of the promise of God, to their good workes, & merits. What can you say against this doctrine? Is it not that very doctrine, which you say is Innocent, & that there is no ground of quarrelling it? we do not beleive the greatest good we can produce, can bind God. Without, 1. his owne Promise, 2. the merits of Christ: why may not this suffice you?

But the terme is odious, say you. Why soe? seing by ancient Fathers, & moderne Divines, by the primitive, & present Church, it is used in an Innocent sense why may not the Catholick Church using that word in a good sense, qualify the odium, & correct it? what if not only in fathers, or Councils, but in scripture it self that

terme be found (at least equivalently?) will not that reconcile you to this *terme*? Now soe it is: for *Merit*, & *Reward* are correlatives (a): which cannot be separated, according to Philosophy. Now a *Reward* is promise in Scripture (b) to those, who are *reviled*, & *persecuted*, & *calumniated* (as we are by you, & your Brethren, in such sly malignant hints) wherefore we do merit in suffering such calumnies. And S. Paul (c) assures a *Reward* was due to him self for *preaching willingly*. His *willingly preaching* was then meritorious.

When the Reader saw those Tragickall Declamations, no doubt but he expected nolesse then some doctrine destructive of Christianity, & that Religion lay gasping. *Parturiunt montes, natus est ridiculus mus*. All the fryght you were in was rayled from one word: which you your selfe say hath an *Innocent sense*. And we say that that very *sense* is what the R. Caholick Church intends by it. Soe you have a remedy for your groundlesse apprehension.

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## CHAPTER XV.

*Of temporall Punishment due to sin forgiven.*

G.B. pag. 54. Adde the distinction of the *temporary* & *eternall punishment* sin deserves:

(a) *Rom. II. 6.* (b) *Mat. 5. 12.*

*the later is removed by the Blood of Christ, the former must be expiated by ourselves, either by sufferings in this life, or in Purgatory.*

ANSWER. We hold indeed a temporall paine due to sin, after it is remitted, sometimes; not always. For when sin is remitted by Baptisme, or by a perfect Act of Contrition, we believe all paine to be remitted with the sin. But not ordinarily. And for this reason the Church at all times made a difference betwixt those, whose sins were expiated by the Sacrament of Baptisme, & of Pennance: for shee never imposed any Penal workes on baptised persons: & never omitted imposing them on Penitents, Which short hint, points out such a cloud of witness testifying this Truth, that it covers the whole face of the primitive Church, & soe covers it, as to discover its doctrine to be the same with ours.

Nothing can be more cleere to confirme this Catholick doctrine, then that a temporall penalty was inflicted on David (a) for that sin, which uppon his crying *Peccavi*, had beene removed, put away, or forgiven. A Penalty therefore or Pennance may be inflicted for a sin forgiven, & consequently a paine is due sometimes to it.

Indeed were it not soe, why did our fore fathers impose large Pennances, after by vertue of the keyes the sins were remitted? why doe

(a) 2. Reg. 12. 14.

you blame us, for imposing small Pennances; when there is, as you say here, none at all due?

G.B. pag. 54. *This is contrary to the value we set on the blood of Christ.* Ephes. 2. 15. 16. *By Christ Peace is made, we are reconciled to God, he presents us to the Father without spot, wrinkle, &c which declare how plenary his satisfaction was, nothing being left undone by him, for removing the guilt of sin.* Thus you. As if nothing could be required on man's side, in order to apply the satisfaction of Christ, without derogating from its plenitude! Christ satisfaction was *plenary*: soe was his Prayer, his Griefe, his suffering. Yet we must pray for our selves (a), & for one another (b) altho he prayed for us all. And we must be sorry for our sins, the whole course of the Ghospell requires it, of us: & we must suffer for, & with him. For as in order of nature that action of the Prime cause, by which it concurs with creatures, is sufficient of it selfe to produce the whole effect, yet nothing is done, without the concurrence of secondary causes, which apply the action of the first: soe the satisfaction of Christ is sufficient for all, yet doth not remit our sins actually, without it be applied to us, ether by Baptisme, or Penitentiall workes. And the necessity of this application by faith, is owned by all your Reformers: And if this is consistent with that *fullnesse*, why not

(a) *Mat. 6. 12.* (b) *Iac. 5. 16.*



application by *Faith*, & *Charity*?

You say : *This is a comfortlesse Doctrine.* ANS.  
It is our duty to take the doctrine of Christ as we find it in holy writ, & to teach others what we take thence, being assured, that whither it be, or be not *comfortable*, it is *hollesome* unto everlasting life. And such is that *Doctrine*, which makes us punish in our selves our offences, & by that meanes prevent those punishments which God would otherwise inflict upon us: it makes us *worke our salvation* (a) *with feare, & trembling*: it causes *sorrow according to God*, which brings forth Pennance unto (b) *salvation*, which is *stable*. It is a *Doctrine* proportioned to the present state of man, this being a state of *Bannishment*, & *Pennance*, where feare, & trembling, & sighes, & teares, & fasting, & Prayer, & watches, are his lot, & must ground his security as to the maine chance, which is the only thing can give him reall, & substanciall *comfort*, in this vale of miseryes. He must conforme to his patterne Jesus suffering, & *follow his* (c) *foot steps*. He *carried his Crosse*, & invite us to *take up ours*, & *follow him* (d); but doth not advise us to leave it, as if his carrying his owne, were sufficient for both him, & us. In fine : not withstanding all the suffering, of Christ for us, we *must here sow with teares* (e) *if we will there reape with Ioy*. Christ him selfe *was to suffer* (f), & *soe to enter*

(a) *Philip. 2. 12.* (b) *2. cor. 7. 10.* (c) *1. Pet. 2. 21.* (d) *Mat. 16. 24.* (e) *Psal. 125. 6.* (f) *Luc. 24. 26.*

*into his Glory. And We must suffer with him (a) if we expect to raygne with him (b). This, this is the doctrine of Christ, & the spirit of the Ghospel: which teaches us to hope in the merits of Christ; but not to neglect good workes: it shews us, not to presume on his Satisfaction, nor despayre of his Mercy: to walke in hope of his goodnesse, & feare of our owne faults, & frailties: to be thanckfull, for the merits of Christ, which give all their value to ours, which of themselves are nothing. In fine, soe to honour the fullnesse of our Redemption, as (not to foster negligence in our selves, but) to stirre up our selves to imitate our Redeemer in doing, & suffering: that soe we myght be stedfast, & immoveable in good (c) abounding in the work of the Lord, knowing, that our labour is not in vaine.*

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## CHAPTER XVI.

### *Of Purgatory.*

**G.** B. p. 55. begins to treat of Purgatory, & doth it soe lyghtly, as if he feared to burne his fingers. Yet if he shews lesse *Reading*, he shews more *Cunning*, then his Brethren, E. S. or W. L. who give greate advantages to an

(a) 2. Tim. 2. 12. (b) 2. Tim. 2. 12. (c) 1. Cor. 15. 58.

Adversary, by fixing a time for the kindling of that Purging fire, which was lyghted long before any determinate time they can fix upon Mr. Stillingf. pag. 654. *Not one of the fathers affirmed your doctrine of Purgatory, before Gregory 1.* Yet W. L. allows it a much greater antiquity, pag. 353. *We can find, says he, a beginning of this doctrine, & a Beginner too, namely Origen.* Thus they differ amongst themselves & as little agree each with himself: for. p. 348. W. L. had sayd *Scarce any father within the first three hundred yeares, ever thought of it.* Which assertion is contradictory, to what he says, of Origen's being the *Beginner of it*, & it is moreover very rash: for doth he think, that all the fathers of the first three ages writ downe all their *thoughts*? or that all they writ is preserved till our days? or that he hath seene all that is soe preserved? or remembers all that he hath ever seene? But let us leave these men to reconcile together their owne thoughts which will be no small, nor short labour: And examin the thing it self. & to come to it, I passe over severall slips of our adversaries, v. c. Wil Lawd pag. 348. says, that *the first Definition of Purgatory* to beleived as a *divine truth*, was made by the Council of Florence. In which he is mistaken: for Benedi& XII. long before that, had defined the same.

I prove, that the primitive Church believed a Purgatory in the most pure times, out  
of

of the testimony of three Fathers, S. Hilary, S. Gregory Nissen, & S. Austin.

S. Hilary (a) *Ille indefessus ignis obeundus est, subeunda sunt illa expianda à peccatis animæ supplicia.*  
That restlesse fire is to be endured: & those punishments to be borne, which may purge our soul from sins.

S. Greg. Nissen. (b) as cited by W. L. p. 351.  
Men must be purged ether by Prayers, or by the furnace of Purgatory fire after this life. Again. A man cannot be partaker of the divine nature unlesse the purging fire doth take away the stains, that are in his soul. Again. After this life, a Purgatory fire takes away the blots, & propensity to evill. W. L. considering these words, ingenuously confesses, they seeme plaine.

Yet he holds out one buckler against these two Arrows drawne out of the quivers of those fathers: that they speake of a Purgation of sins: & in the Roman Church we are taught to beleive only a Purgation of the paine due to sins already forgiven. Now this avayles little, 1. because the debt of paine may be, & often is taken for sin, (on which it is grounded) *meto-nimicè*. 2. He seemes not to understand our doctrine: for there is no definition of our church obliging us to beleive that there remaine no veniall sins in Purgatory. Hence Dr. Kellison (c) late President of the English Colledge of

M

(a) Hil. in ps. 118. 20. (b) Greg. orat. de mortuis.  
(c) Kellison in 3. p. tom. 2. p. 611.

Doway, proves Purgatory to be prepared first for those who dye with only veniall sins. Secondly for those who dye without any sin but only without having satisfied fully for the paines due to sins forgiven. The same reasons are alledged by D. Sylvius (a) where he treats the same question. And before these *Benedictus XII.* in his Decree. *Benedictus Deus*, hath these words: *Decernimus animas decedentes cum veniali aliquo peccato, purgari post mortem, & post purgationem, ante resurrectionem suorum corporum, & iudicium generale, post Ascensionem Christi Domini, fuisse, esse, & futuras esse in calo.* We doe declare, that souls dying in veniall sin beind purged after their death, before the generall Resurrection are translated to Heaven. Which Decree you many find in magno Bullario, & in Alphons. de Castro verbo *Beatitudo*. You see fir, that there is nothing in the Purgatory described by those Saints inconsistent, with what we are taught to beleive of ours. Soe W. L. or his squire E. S. must study for another evasion.

W. L. cites indeed the Council of Florence to confirme his answer. But that place helps only to convince the world how perfunctoriously he read, & inconsiderately framed his Judgment, uppon reading: for in the place cited by him, the Council speakes of souls dying in the state of Grace, or Charity, *si in Charitate decesserint*: But of their not having any veniall

(a) Sylvius in 3. p. Suppl. q. 100. p. 350.

sins, not one word, unlesse he thinks that all souls in Grace are free from veniall sins, which will be another prooffe of his abilityes in Divinity.

My next prooffe is taken from S. Augustin in Enchir. cap. 110. *Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur, vel Eleemosynæ in Ecclesiâ fiunt, sed iis hæc prosunt, qui cum viverent, ut hæc sibi postea prodesse possent, meruerunt. Est enim quidam vivendi modus nec tam bonus, ut non requirat ista post mortem, nec tam malus, ut ei non prosint ista post mortem. Est verò talis in bono, ut ista non requirat, & est rursus talis in malo, ut ne his valeat, cum ex hac vitâ transierit, adjuvari. Similia habentur l. 21. de Civ. Dei c. 24. It ought not to be denyed, that souls departed are eased by the Piety of their surviving friends, When the Sacrifice of our Mediator is offered, for them, or almes given in the Church. But those are releived by these helpe, who lived soe as to deserve the benefit of them after their death: for there is a kind of life nether soe good, as not to neede them, nor soe bad, as not to receive ease by them. There is another soe good, as not to want them, & a third soe bad as to be incapable of helpe, even from them. Thus S. Austin.*

Where you see, he distinguishes three places for the souls departed, as cleerely, as Bellarmine, or the Councill of Trent. One of those soe good, as not to neede helpe by the suffrages of

the Church ( such are the Blessed souls in Heaven ) Another soe bad, as to be incapable or unworthy of releife by the suffrages, (such are the wretched souls in Hell ) A third needing them, & incapable of Ease from them (such are souls in Purgatory. )

You see secondly cleere mention of *the Sacrifice of our Mediator*, offered by the Church in his days. What is this, but our *masse* ? which you may find againe l. 10. de Civ. Dei c. 20.

You see thirdly, this *sacrifice offered for the Deade*. And lastly you see, Almes given in the Church for the releife, & ease of decessed friends : How many points of our *Reformers Catechisme* doth this one place confute ! Truly one may think, ether that they invented these doctrines to spite S. Austin, or that this greate Saint writ that Chapter with a Prophetick spirit to convince the world that your sentiments are no lesse opposit to the ancient, then to the moderne Church, which both agree in holding out the same tenets in *Faith*.

E. Still. pag. 642. *S. Austin delivers his Judgment with such feare, & hesitancy, that any one may easily see, that he was far from making it an article of Faith.* He may as well say, that the Council of Trent spoke with hesitancy. He addes: *That in S. Austin's time, many favoured Origenes his opinion, of the finall saluation of all, at least who dyed in the Communion of the Church.* But what is this to S. Austin who condemnes



that hereticall opinion as he says, & may be  
seene l. 21. de Civ. Dei c. 24. & in the whole  
booke, *de fide & operibus*.

But says E. S. Augustin speakes doubt-  
fully l. de fide & operibus cap. 16. & Enchir.  
cap. 69. But he should have taken notice,  
that he speakes in those places not of Purgatory  
in it selfe; but of a particular paine, which we,  
no lesse then he, doubt of. The matter he treates  
Enchir. c. 68. is the Greife, which men feele  
for the losse of such things, which they Loved  
inordinately, & by that meanes offended God  
altho their love to creatures, were not soe grea-  
te as to withdraw them from the foundation,  
Christ. *Vrit eum rerum dolor, quas dilexerat amif-  
sarum; sed non subvertit fundamenti stabilitate mu-  
nitum.* Such a man is burnt, and tormented with the  
losse of those things, which he loved: yet he is not quite  
consumed because the foundation stands fast. viz his  
love to Christ, whome he would sticke to, al-  
tho with losse of other things. Then follows,  
c. 69. where he doubts whither such a purging  
fire, or paine as this is, shall accompnayn them  
in the next world, that is, whither souls depar-  
ted retaine any disorderly affection to their pos-  
sessions in this world, by reason of which, the  
want of them may be a torment to them, & as  
it were, burne them. In alike manner l. de fide  
& operibus, cap. 16. *Sivè ergò in hac vita tantum,  
homines ista patiuntur*, says he. *sivè post hanc vi-  
tam talia quadam judicia subsequuntur.* Whither

men suffer such things only in this life, or the same torments accompanny them into the next world. Which is a thing moderne Catholicks as much doubt of, as S. Austin: yet he, as well as we myght beleive most certainly, what he soe positively affirmed in his Manuall, chap. CX.

In vaine therefore, doth E. Still. alleadge p. 653. the blotting out of those words. *Constat animas post hanc vitam purgari*, It is evident that souls are purged after this life. There is enough left in S. Austins undoubted workes to confute his errour. Soe the successe of that reformer was like that of Marcion with his sponge, who blotted out some parts of Scripture, yet what remained confuted his heresy.

As for holy Scripture, I think the argument which S. Austin uses l. 21. de Civ. Dei cap. 23. very convincing for Purgatory. It is taken out of the words of our Saviour Mathæi 12. 32. *It shall be forgiven neither in this world nor in the next.* Whence it follows, that some sins are forgiven in the next world. *Neque enim de quibusdam veraciter diceretur, quod non eis remittatur, neque in hoc seculo, neque in futuro seculo, nisi essent, quibus etsi non in isto, tamen remittetur in futuro.* Aug. l. 21. de Civit. Dei, cap. 24. Now to Mr. G. B.

G. B. p. 55. For Purgatory the prooffe from Scripture was only drawne from one wrested place of the Apostle Paul 1. Cor. 3. 12. 13. 14. 15.

ANS. How can you say this, when amongst

the ancients, S. Austin uses another text, as we have just now seene. And Bellarmin hath nineteene texts of Scripture, as your Patriark W. L. will tell you, p. 353.?

G. B. *The Apostles words containe only a Proverbi-  
all forme of speech, to expresse therisque they run.*  
The Apostle speakes not only of a *risque*, or hazard; but of an effectuall losse. *He shall suffer losse*, Says he verſe 15.

G. B. p. 55. *Many visions, & apparitions were  
vouched for the prooffe of Purgatory*

ANS. I never saw any vouched for that intent: I am ſure nether the Council of Trent, nor that of Florence, nor Benedi&. XII. vouched any ſuch thing for that intent.

I think not our divine Faith much concerned in aſſerting the Truth of any purely humane hystory: & I think moſt apparitions to be ſuch. Yet becauſe ſeverall Proteſtants, as well as all Atheiſts, utterly reject all ſuch relations, I deſire them to reade S. Austin *l. de Curâ pro mortuis*, cap. 10. where he ſays it would be an Impudence to deny them all. *Impudenter venire videbimur, ſi hac falſa eſſe reſponderimus.* And in his 16. chap. he ſays, he had learnt *non incertis rumoribus, ſed teſtibus certis*: not from uncertain rumours; but from undoubted witneſſes, that S. Felix had appeared both to Citizens, & ſtrangers, during the ſiege of Nola.

Had you the ſame Faith, which was then in the Church, you would beleive theſe things:

your denying them, which the Primitive Church, & S. Austin beleived, shews you to be anitmted with a different Faith.

## CHAPTER XVII.

### *Priestly Absolution.*

**G.** B. pag. 60. *Another Art. for detracting from the value of Christ death, is the Priestly Absolution.*

**ANSWER.** This objection is no product of your owne wit, you may find it, & the Authors of it together with an Answer to, in S. Ambrose l. 1. de Poen. c. 2. *Aiunt Novatiani se Domino deferre reverentiam, cui soli remittendorum criminum potestatem reservant. Imò nulli majorem injuriam faciunt quàm qui volunt ejus mandata rescindere. Nam cum ipse in Evangelio dixerit, quacumque ligaveritis: quis est qui eum magis honorat, utrum qui mandatis ejus obtemperat, an qui resistit? Ecclesia in utroque servat obedientiam, ut peccatum & alliget, & relaxet.* The Novatians, says this Saint, pretend to honour God, by reserving to him alone the power of forgiving sins. But really none are more injurious to him, (or wrong him more) then those who breake his orders. For whereas he in the Gospel sayd whose sins soever you bind. Who honours God more, he who obeys his commands, by using that power; or he who resists them? Now the

*Church obeys both the commands, to bind, & loose sins, effectually binding, & loosing them.* Thus S. Ambrose. You see, Sir, that our Doctrine now was that of the Church in S. Ambrose's time: that the Novatians held your doctrine, & made use of the same pretext as you doe, to defend their doctrine. The Church, for which S. Ambrose pleades, was Catholick: soe must we be in this, seing our doctrine is the same with theirs. The *Novatians* in this were *Hereticks*: what are you?

Indeed the words, with which our B. Saviour (a) first promist, secondly (b) actually communicated that power *to forgive, or retaine sins*, are soe expresse, that it is the greatest disrespect imaginable soe to wrest them, as they must, to draw them from their naturall sense. I desire you, to shew your art & invent us some speech which in soe few words, shall more cleerly expresse this sense, the Catholick Church understands them in.

And as for Fathers, see S. Cyprian in many places, S. Basil. qq. brev. q. 288. S. Leo epist. 91. ad Theodorum, Greg. hom. 26. in Evang. Cyr. Alex. lib. 12. in Joan. But above all S. Chrysostome l. 3. de Sacerd. c. 5. tom. 3. edit. Savell. pag. 16. Οἱ τὴν γὰρ δικάζοντες τὰ ἐν ἑρχοῖς διοικεῖν ἐπετράπησαν· καὶ ἐξουσίαν ἔλαβον, ἢν ὡς ἀγγελοῖς, ὡς τε ἀρχάγγελοις ἐδώκεν ὁ Θεός. οὐ γὰρ πρὸς ἐκείνους εἴρηται· ὅσα αἱ δόξατε

(a) Mat. 16. 18. (b) Ioan. 20. 22. 23.

ἐπὶ τῆς γῆς, ἐσα δεδῆμενα καὶ ἐν τῷ ὕψει καὶ  
 ὅσα λύσκει ἐπὶ τῆς γῆς, ἐσα λελυμένα ἐν τῷ ὕψει  
 ἔχουσι μὲν γὰρ καὶ οἱ κερτυντες ἐπὶ τῆς γῆς τῷ δεσμῷ  
 ἐξουσίαν, ἀλλὰ σωματῶν μόνοι· τῷ Θεῷ δὲ ὁ δεσμός  
 αὐτῆς ἀπτεταῖ τῆς ψυχῆς, καὶ διαβαίνει τῆς ὕψι-  
 νος· καὶ ἅπερ ἀνέργασανταῖ κάτω οἱ ἱερεῖς, ταῦτα  
 ὁ Θεὸς ἀνὰ κύροι, καὶ τὸν δουλῶν γινώμην ὁ δεσ-  
 πότης Βεβαοῖ. ὧν γὰρ ἂν φήσιν, ἀφήτε τας  
 αμαρτίας, ἀφένται· καὶ ὧν ἂν κράτητε, κε-  
 κράτηνται. τίς ἂν γενοίτο ταυτη ἐξουσία μείζων;  
 πᾶσαν τὴν κρίσιν ἔδωκεν ὁ πατὴρ τῷ υἱῷ· ὅτι  
 δὲ πᾶσαν αὐτὴν τῷ υἱῷ ἐγχειρισθεντα, ὑπὸ τῷ υἱῷ.  
*Those who dwell on earth, says he, are enabled to  
 dispense the things in Heaven. To them a Power is  
 given, which nether Angels, nor Archangels enjoy:  
 for to these it was never sayd, what you shall bind.  
 Earthly Princes have power to cast into prison, but  
 their Power is restrained to Bodies only. Where as  
 the bond, we speake of, reaches the soul, & Heaven  
 it self, In so much as what Preists doe below, God  
 ratifies above: & the lord confirms the sentence of  
 the servant. And what is this, but to have put into  
 their hands all Power to dispose of Heaven? whose  
 sins you forgive, are forgiven: & whose sins you re-  
 taine, are retained. What Power can be greater then  
 this? God the Father hath given all Power to Iudge  
 to the son: & the son hath communicated all that  
 same Power to Preists. Thus this Glorious Saint.*

You see, sir, the grounds of our beleife in  
 this point: the cleere words of our Lord (a)

*whose soever sins you remit, they are remitted unto them.* You see the Fathers, & the Primitive Church explicating those words, as we doe: you see Novatians were held for Hereticks for understanding those words otherwise. What ground have you to deny a Truth delivered by Christ to the Apostles, & from them handed downe to us?

G. B. pag. 62. *It was counted a Blasphemy in Christ, when he sayd, thy sins are forgiven thee, which shews it to be blasphemy in all others, it being an invasion of his Prerogative.*

ANS. Here we have a blasphemous accusation of the Scribes against Jesus-Christ, opposed against the cleere words of Christ, & the meaning of the whole Church? Nay their words altho full of malice, & convinced of falsehood by a miracle, are preferred before those of Christ as being made a Rule by which his must be interpreted? Thus under-pretence of asserting the authority of Christ, you overthrow it, as your Brethren ruined their souveraigne, under pretence of making him a glorious King

But, say you, *Christ cleered himself from the Power was committed to the son of man to forgive sins.* ANS. That same Power given by the son of man to the Apostles, & their successors, doth cleere us.

G. B. pag. 61. *After a sinner hath gon over his sins without any signe of remorse, & told them to a*



*Preist, he enjoins a Pennance, & without wayting that they obey it, he says, I absolve thee & after this they judge themselves fully cleansed from sins.*

ANS. Were there Benefices, or perferments establisht for such as invent storyes without any ground, I know none in a fayrer way to them, then your selfe. You cannot but know, that we hold *Contrition* to be an essentiall part of the Sacrament & that he who confesses without sorrow, is soe far from obtaining *Pardon* for the the sins past, that we judge him guilty of a new *sacriledge*. Consider a little what you say, if not for conscience, & the feare of God, (which you seeme not to regard) as least for your credit.

G.B. pag. 61.62. *What can take off more from the value of the Death of Christ, then to beleive it in the power of a Preist to absolve from sin?*

ANS. That cannot take from the value of that sacred Passion, uppon which it is built. By *Baptisme* sins are remitted, without derogating from the value of the death of Christ. The same of *Absolution*. Because in both these Sacraments, the merits of the Passion, are applyed to cleanse our souls in such a manner, as Christ, hath ordained & by authority derived from him. In civill matters, as no man can lawfully take uppon himselfe the authority & exercise the function of a Judge, without a commission from the King. Soe it is no lesse unlawfull to refuse due obedience to Judges Lawfully commissio-

nated. We have a lawfull commission in the Ghospel: & we stick to that, till we see better grounds, to vacate it, then such frivolous reasons, as you bring.

## CHAPTER XVIII.

### *Of Pennances, Fasting, Prayer, & Pilgrimages.*

**G.** B. pag. 62. Adde the scorne put on Religion, by the Pennances enjoyed for sin: abstaining from flesh, Pattering over Prayers, repeating the Penitentiall Psalmes, going to such Churches & Altars, with other ridiculous observances like these, which cannot but kill the vitalls of tru Religion. And who can have any sad apprehensions of sin, who is taught such an easy way of escaping punishment.

**ANSWER.** Experience shews us whither practice preserves more the vitals of Religion, yours, or ours: & I am perswaded, I shall have occasion before we part, to give you a prospect not very pleasing of the piety of your Proselyts: who, as S. Paul sayd 2. Tim. 3. 13. *Proficiunt in pejus, have waxed worse & worse*, ever since your Brethren have had the direction of them. But what are these Observances, which move you to laughter? Fastings, Prayers, & Pilgri-

*images*: so much recommended, & even commanded in both old, & new law, sometimes in scripture, often in Councils, & Fathers: & confirmed by the practice of the Church through all ages. These things seeme *ridiculous* to this *Democritus*, a new man, as much a stranger to true Piety, as his *Education* hath beene to *Prayers, Fasting, & Pilgrimages*, as far as appears by his workes. That he should thus deride all Penitentiall workes designed either to punish our past offences, or prevent those to come: to reconcile us to our Creator, or rivette us to him: when S. Paul, the *chosen vessell, the Temple of the Holy Ghost, the Doctor of the Gentils* separated from his mothers womb, & called unto Grace, (a) when he I say, *chastised his Body, & brought it under subjection* (b) *least preaching to others, he became himselfe a Reprobate*. What meanes did he use for his security to mortify his body, but those, this good man Counts *Ridiculous Observāces*, viz, *Fasting & Prayer, & the like*? we are sure he was animated with the Spirit of God: what Spirit animates you?

## SECTION I.

*Fasting.*

AS for *Fasting*, our B. Saviour (c) *Fasted forty days, & forty nyghts*. He foretells

(a) *Galāt. 1. 15.* (b) *1. Cor. 9. 27.* (c) *Mat. 4. 2.*

his Disciples, (a) *fasting when the Bridegroom should be taken from them*, That is, after his Ascension. He directs us how to fast, & promises a Reward (b) to our fastings, when duly performed. He teaches that Fasting (c) gives us a Power over the Divils.

When any worke of greate moment was to be done, Fasting was used (d). *As the Disciples, or Apostles ministred to the Lord, & Fasted, the Holy Ghost sayd: with fasting (e) & Prayer S. Paul & S. Barnabas were consecrated Apostles: These, with Fasting & Prayers (f) ordained Bishops in every Church.* And S. Paul severall time speakes of his Fastings. (e) *In Watchings, in Fastings.* (g) *Again: In hunger & thirst, in fastings often.*

What was the practice of the Christians of the second age, Tertullian will teach us Apolog. c. 40. pag. 71. where having reproached the Pagans with their Feastings in times of publick calamitys, he represents the contrary life of Christians. *Nos verò jejuniis aridi, & omni continentia expressi, ab omni vita fruge delati, in sacco & cinere volutantes, invidia cælum tundimus, Deum tangimus, & cum misericordiam extorserimus, Iupiter honoratur.* You Feast, says he, but we dyed up with fasting, living in perfect continency, abstainning from all contents of this life prostrate in sackcloth & ashes, charge Heaven

(a) *Mar. 2. 20.* (b) *Mat. 6. 17.* (c) *Mat. 17. 20.* & *Marc. 9. 29.* (d) *Act. 13. 2.* (e) *Act. 14. 23.* (f) *2. Cor. 6. 5.* (g) *2. Cor. 11. 27.*

with the odium of afflicting Persons already so much afflicted, & when we have by these Penitentiall workes forced God to take pittie of the world, Iupiter is honoured by you.

For the third age see what Moses (a) Maximus & other Confessors required of Penitents; *Ieiunio extenuari*. That they should grow lean with fasting.

All the subsequent ages give as many testimonies to the duty, & advantages of Fasting; as there are of any work of Piety. This the Fathers teach in their sermons, the Bishops command in their Canons, the faithfull practice in their lives, & all recommend by their example.

Nay Protestants themselves owne this Truth. *The Authour of the Duty of man Sunday* s. n. 34. *To this duty of Repentance, Says he, Fasting is very proper to be annexed. The Scripture usually joynes them together.* If you desire to know the fruites of fasting? S. Thom. 2. 2. q. 147. a. 1. names three 1. to mortifye, & curbe our bodyes. 2. To raise our mind to Heavenly things. 3. To punish in our selves the ill use of some creatures, by depriving our selves of the use of others. A fourth reason is, to encrease merit, Grace & Glory. *Virtutem largi- tis, & premia,* says the Church, in *Præf. Quad.*

## SECTION II.

*Prayer.*

**P**rayer being a raising of our souls to God, it exposes our understanding to the Divine lyght, & places our will in the warmth of Divine love: Wherefore nothing can be more efficacious to cleere our mind from its ignorance, & darknesse, nor to purge our will from its depraved affections, & passions. It is a key which opens the Treasure of God's Mercy & opens our hart to receive its effects. It is a River of Benediction, whose waters cleanse our soul from its imperfections, moisten our hart, make our good putposes budde forth, & flourish, & fill our will with the fruites of vertues.

It is often recommended in scripture, *See (a) watch, & Pray. Pray (b) that you enter not into temptation. You (c) must always pray, & never faint.*

All places, & all times are fit for Prayer: God limits nether; but promises to heare us always. *Aske, & you shall receive: What soever you shall aske my father, in my name, he will grant it to you.*

Particularly Remission of sins is annexed to it. Heare S. Austin Enchir. c. 71. *De quotidianis, brevibus, levibusq; peccatis sine quibus hac vita non*

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(a) *Mar. 13. 33. (b) Mat. 26. 41. (c) Luk. 18. 1.*

ducitur, quotidiana oratio fidelium fatiscit: Eorum est enim dicere, Pater noster qui es in cœlis, qui jam Patri tali regenerati sunt ex aquâ & Spiritu sancto. Delet omnino hæc Oratio minima, & quotidiana peccata. Delet & illa, à quibus vita fidelium sceleratè etiam gesta, sed pœnitentiâ in melius mutatâ discedit; si quemadmodum veraciter dicitur: Dimitte nobis debita nostra, Ita veraciter dicatur, sicut & nos dimittimus debitoribus nostris: Id est si fiat quod dicitur. The dayly Prayers of the faithfull satisfye for those dayly, lyght, & small sins, which are incident to all in this life ( these we call veniall sins ) for it belongs properly to those to say, Our father, which art in Heaven, who are regenerated by water, & the Holy Ghost to such a father. This Prayer blots out little sins. It hath a vertue also to carry away the guilt of greater sins, (in those who are repentant of them) provided they as truly forgive, as they aske to be forgiven: that is, they do what they say. Sir, How different was S. Austin's judgment from yours? He thought those Prayers efficacious to blot out veniall, & even mortall sins; & you think the prescribing them Ridiculous.

Saying the Pœnitentiall Psalmes, is an object of laughter to you. Were there any Church discipline amongst you, or had your Prelates any tru zeale for any part of devotion, you would be forced to change your note: the saying the Psalmes being the only part of devotion, which you retaine. But it seemes, writing against

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& to  
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Dula  
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cogit  
& as  
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tibi v  
inflam  
posse  
huma  
thee,  
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Popery hath a vertu to sanctify all Impiety: as  
 acting against it did excuse all sacriledge. In-  
 ver heard any man Moved to laughter with  
 reading the Psalmes & I have knowne many  
 by them moved to compunction, to a new life,  
 & to the love of God. Let S. Austin, (who expe-  
 rienced it in himself) speake: l. 9. Confess. c. 4.  
*Dulce mihi sit, ô Domine, confiteri tibi, quibus in-*  
*ternis me stimulis perdomueris, & quemadmodum*  
*me complanaveris humiliatis montibus, & collibus*  
*cogitationum mearum, & tortuosa mea direxeris,*  
*& aspera lenieris, quas tibi, Deus meus, voces dedi,*  
*cum legerem Psalmos David, cantica fidelia & so-*  
*nos pietatis, excludentes turgidum spiritum. Quas*  
*tibi voces dabam in Psalmis illis, & quomodo in te*  
*inflammabar ex eis, & accendebar eos recitare, si*  
*possem toto orbe terrarum adversus typhum generis*  
*humani. Itake adelyght, o my Lord, to confesse to*  
*thee, with what inward goades, thou didst subdue*  
*me, & by what meanes thou didst bring me*  
*downe, levelling the greater, & lesser mountaines*  
*of my thoughts: How thou didst streyghten my*  
*crookednesse, & smooth my roughnesse. Into what*  
*exclamations did I breake out, O my God, when I*  
*reade the Psalmes of David, those faithfull canti-*  
*cles, those pious sounds, which banish all proud spi-*  
*rits. How I cryed out in reading them: how I was*  
*inflamed in the love of thee, & how. I was stirred*  
*up to reade them if possible to the whole world, as a*  
*soveraign antidote against the Pride of mankind.*  
 Thus S. Austin.

See what a difference there is betwixt the sentiments of this greate Saint, & yours. Reading the Psalmes moved the Saint to *compunction*; it moves you to *laughter*. It stirred up in the Saint the love of God, you are not moved to any good by it. The Saint would reade them to all the world; you are displeased, they are recommended to any. He thought, Reading them a greate antidote against the Pride of mankind, which is the roote of all Evill, & you say it is ridiculous. You have reason to suspect your spirit, which is found soe often contrary to the Spirit of God.

### SECTION III.

#### *Pilgrimages.*

**T**His is a third instance of our ridiculous Pennances going to such Churches, say you. Which discovers your Ignorance or Impiety. For if you know not on what ground *Pilgrimages* are founded, you are very Ignorant. If you know it, & yet blame them, you are very Impious.

The two first geate sins committed after the creation of the world by *Adam*, in eating the forbidden fruite, & *Cain*, in killing his Brother, were Judged by their Creator, & a greate part of their *Penance* prescribed by that Greate Penitencier, was a *Pilgrimage*, or bannishment;

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from the place where the sin was committed. Of Adam it is sayd, (a) *he sent Adam out of the garden of Eden.* And to Cain (b): *A fugitif & vagabond shall thou be on the Earth.* Now Rhabanus Maurus (c) assures, that this is the ground why such a Pennance was enjoyned. And me thinks the example of God himself may be a sufficient warrant for his Delegates, Preists, in following such a precedent: & secure them against your censure. Especially seing in the most ancient collections of *Penitentiall Canons* made by *Bede, Theodorus, Burchardus, Ivo, & Gratian*, we find *Pilgrimages* prescribed amongst other Pennances. Which shews the unanimous consent of Antiquity. And you may much easilier discover you owne *weakenesse*, or lacke of vertu; then convince the makers, or collectors of those *Canons of Folly*.

The reasons for this Pennance, are cheifely three first, it is a kind of banishment, which separates a man (for a time) from friends, acquaintance, home & country: which cannot but be painfull, laying, a side the incommodities of travelling. And it seemes Just, that he who abused those things, should be deprived of the comfort of them: & having scandalized his neyghbours by bad example, myght adify them, them, by undergoing this *publicke pennance*.

The second: it is a connatural remedy for

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(a) *Gen. 3. 23.* (b) *Gen. 4. 12.* (c) *Pœnitentialis c. 11.*

such sins, (to which two or more concurre; & which proceede many times from the person, we converse with or present occasion) to remove the sinner from such occasions, & conversations: as all know, who deale with consciences. Now this is done by *Pilgrimages*.

The third reason is: that altho God be in all places, & sees & heares us, wheresoever we are yet he doth not alike in all places disclose his Power by miracles, nor his Justice by discovering secret sins, nor his Goodnesse by conversion of sinners. As S. Austin observed long since, & daily experience confirms. S. Austin notes such to have beene in his time the tombe of S. Felix at Nola in Campania, & that of the glorious Martyrs at Milan. He refers this to the secret Iudgment of God, humbly acknowledging his owne Ignorance. Aug. epist. 137. *Vbi que quidem Deus est, & nullo continetur vel includitur loco, qui omnia condidit. Verum tamen ad ista que hominibus nota sunt, quis potest ejus consilium perscrutari, quare in aliis locis hæc miracula fiant, in aliis non fiant?* And I am content to acknowledge my ignorance in imitation of him, when nothing appeares in the place it self, as sometimes there doth. For if any man, who hath any lively Faith within him, should enter Hierusalem, & see the place, where the Lamb of God was sacrificed, & the price of our Redemption Payd: Innocency condemned, the Divine wisdom derided for folly, the King of Glory

crowned with thornes, the Creator scott, scorned by his creatures, God dying, & dying that painfull, & ignominious death of the Crosse. When he should think, *here* his flesh was torne with stripes; *here* his head was crowned with thornes: *here* those hands, which wrought soe many miracles, were perced with nayles: *here* those feet soe often wearyed in see king the lost sheepe, were fixt to the Crosse: *Here* that tongue which had command over the Elements, & death; & Hell, was imbued with vinager, & Gall: *here* his side was opened, the last drop of Blood spilt, the life of the world dyed, to rayse to life the world. When he considers this & with all, that his owne sins had soe greate a share, in requiring this *most abundant Redemption*, will not the very place suggesting these, & more thoughts fixe his Imagination, quicken his fancy, detain his understanding, & stirre up his will, to a *hatred* of sin, the cause of all this severe Judgement uppon the unspotted Lamb: to *confusion* for having contributed soe much to it by his owne offences: & to *love God* above all things, who hath loved us soe much?

Hereafter before you throw such hard stones at our heades, consider whither there be not with us mingled, by a communion of sentiments, some persons to whome, you must owne greate respect to be due.

I have brought you here into an Assembly of the cheifest Preachers, & Prelates of all

ages, all teaching commanding, or practising these workes, which you deride. The Apostles take up the first rank, & over all *Iesus-Christ*, *God Blessed for evermore*, presiding, & giving Example: suppose in the name of all these *S. Basil*, *S. Austin*, or *S. Paul the Apostle*, should thus speake unto you: "How comes it to passe, that you presume to censure, in those of your days, that which they practice only in Imitation of us? How dare you say, that our exercises should kill the vitalls of Religion, & dull the apprehensions of sin? That what Christ did himself, & what is done by others following his footsteps, should leade from Christ, & hinder the earnest applications to him?" What answer can you make to these tru Reproaches? Think a little sadly on this: & it will bring you to a temper more be seeming your coat, then when you writ what I have here answered.

#### SECTION IV.

#### *Two objections answered.*

**G.** B. pag. 63. *This is an easy way of escaping punishment.*

ANSWER. Can you never settle your Judgment? will you let it ever be moved round with every blast of wind? Here our way to expiate sins is too easy. Pag. 144. it is *a heavy yoke & a racke to souls*. When you have expe-

rienced them, fasting with breade & water  
 for many days a weeke, sayd devoutly every  
 day some prayers, gon long Pilgrimages on  
 foote, taken disciplines, worne hayreshirts,  
 & chaines, served the sicke in Hospitalls, &  
 the Prisoners in Goales, given Almes to the  
 Poore, watched, &c. When I say, you have  
 tryed these for some months, if you continu  
 in your opinion, that our way of expiating  
 sins, is *Easier* then yours, I shall think your  
*common sense* equall to your *Piety*, & admire  
 both alike.

G. B. Ibidem. *The Papists endeavour to give a  
 pleasant tast to their Pennances: wherefore to  
 the grave, & melancholy, we give of onesort:  
 to the fiery, & sullen, of another: to the Ioyiall,  
 a third. &c.*

ANSWER. Here you deliver a *dream*, as  
 a certaine Truth. Cite the Council, namethe  
 Authour, of such a practice? If you can na-  
 me none, as I am sure you cannot, owne  
 your selfe the inventor of this, which is to say,  
 a *Calumniator*.

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## CHAPTER XIX.

### *Sacrifice of the Masse.*

G. B. p. 64. *Another opposition made to the  
 Priestly office of Christ, is their concept of the*



*sacrifice of the Masse, which they beleive is a formall expiation of sins, both for the living, & dead, who are in Purgatory.*

ANSWER. You fall soe often, that it would tire any man to take you up always. It is not tru that Catholicks hold masse to be a *formall expiation of sins, unica causa formalis, the only formall cause of our justification*, says the Council of Trent sess. 6. c. 7. *is the justice of God, by which he makes us just.* That is, it is habituall grace, or Charity. But let that passe.

We say with the fathers, that Masse is an *Expiatory Sacrifice*. S. Austin Enchir. c. 110. following his distinction of souls deceased, into three classes, those in Heaven those in Purgatory, & those in Hell, he says, that Masses for for the first are *thanks givings*: for the second, *Expiations, Propitiationes sunt*: for the third, not ease to the dead; but some comfort to their living friends. *Pro valdè bonis, gratiarum actiones sunt; pro non valdè malis, propitiationes sunt: pro valdè malis, etsi nulla adjumenta mortuorum, qualescumque vivorum consolationes sunt.* Enchir. cap. 110.

To cleere yet more this point of the *Sacrifice of Masse*, & of Christ offered, & offering himself in it, heare S. Austin l. 10. de Civit. Dei, cap. 20. *Verus ille Mediator in quantum formam servi accipiens, mediator effectus est Dei & hominum, homo Christus Iesus, cum in formâ Dei sacrificium cum Patre sumat, cum quo & unus Deus est,*

tamen in formâ servi sacrificium maluit esse, quàm  
 sumere, ne vel hac occasione quisquâ existimaret cui-  
 libet sacrificandum esse creaturâ. Per hoc & Sacerdos  
 est, ipse offerens, ipse & oblatio. Cujus rei Sacra-  
 mentum quotidianum esse voluit Ecclesiæ sacrificium.  
 The tru Mediator by taking uppon himself the  
 shape of a servant being made Mediator betwixt  
 God & men the man Christ Iesus, who together  
 with his father ( with whome he is one God ) as  
 God receives sacrifice, but as man will have no sa-  
 crifice offred to himself, to cut off all pretence of sa-  
 crificing to any, but God. In this sacrifice, he is the  
 Preist, he is the Sacrificer, & he is himself the sa-  
 crifice. ( Or he is the person who offers, & he is the  
 oblation. ) And he hath ordred the sacrifice of the  
 Church, as a dayly commemoration, or Sacrament  
 of that sacrifice of the Crosse. Thus he.

Where you see a sacrifice of the Church, as  
 a dayly commemoration of that of the Crosse.  
 That Christ offers it; that he himself is offred  
 in it, & all this to God, no sacrifice being offred  
 to any else.

If you are soe hard to please, as to be satisfied  
 with none, but those of your communion. See  
 W. L. pag. 305. where he ownes a commemo-  
 rative sacrifice to be instituted by Christ, &  
 Montagu, in his Appeale 2. p. c. 29. acknow-  
 ledges Representative, Commemorative, & Spiri-  
 tuall Sacrifice. And your Bishop of Ely Resp. ad  
 Apolog. Bellar. p. 184. admits likewise a Com-  
 memorative sacrifice.

G. B. d. 6. & 65. To imagine, that the Preists going through the Office, of the Masse, & his receiving the consecrated elements can have a vertu to expiate the sins of others, especially of the dead, is a thing so contrary to most common impressions, that it will puzzle a mans beleif to think any can credit it.

ANSWER. Your common impressions differ very much from those of other men: soe you have much reason to suspect, that they are only common in name; but in reality, they are only private conceits of your owne head. The Catholick Church beleives, what you think none beleives, S. Austin beleived it, all Catholicks professe it, our Councils define it, our Catechismes teach it, our pulpits preach it, & our Pastors proclaime it. Yet you would faine perswade the world nobody beleives it, that the thing is incredible. As if you knew better whas passes in our harts, then we our selves. But if this be not an *honest way*, it is at least, *cunning*, to take for granted, what you cannot prove; & it is ealyer, to find a slyght to steale into your weaker readers opinions, then to gaine it by a substantiall reason.

G. B. Ibidem. The Preists receiving the consecrated Elements, cannot avayle another

ANSWER. We doe not beleive the Passion of Christ to be applyed by the Preists taking the Host, but by the essentiall part of the sacrifice, which consists in another action.

G. B. pag. 65. *It is absurd to think, one man's action can be derived to another.*

ANS. An article of our Faith must then be absurd, viz *the Communion of Saints*, which imports a mutuall communication of good workes amongst the members of the Church, the the mysticall body of Christ. See *Pearson* in exposit. *Symboli* p. 714. where he proves it out of 1. Jo. 1. 7. *If we walk in the lyght, we have fellowship with one another.* The Greeke says, *κοινωνία μετ' ἀλλήλων*, *Communication with one another.* And out of col. 2. 19. *Holding the head, from which all the body by joints, & bands having nourishment ministred, & knit together, encrease with the encrease of God.* Soe that, as in a naturall body all parts doe communicate to one another their nourishment, in the Philosophy of the Apostle, soe in his Divinity all parts of the mysticall body, the Church, communicate their good workes. What say you sir? how like you your censure, which involves an article of the Apostles creede, & two Apostles? Have I not reason to admonish you, to regard where you shoote your bolts, & throw your stones, for that they can scarcely lyght on any place of our doctrine, or on us, without hitting the Apostles, & the Holy Ghost, & many times those points of faith, which you your self admit.

G. B. pag. 65. *It clearly appears from the Institution of the Lords supper, that its end was*

*the joint communicating of Beleivers.*

ANS. *It clearly appeares , that you little regard what you say, The Primary end of its institution , & indeed that which only is specified by our Saviour is to be a commemoration of his Passion, & the Sacrifice of the Crosse. Doe this in memory of me. As for the joint communion , it can only be a secondary intention of the institution, the first , & cheife being our union with Christ out of which flows the second, our union amongst our selves. As lines in a circle meete in the center, & soe knit together.*

## CHAPTER XX.

### *Regall Office of Christ.*

*Where ,*

*Of Transubstantiation , Dispensing  
in vows, &c.*

G. B. pag. 66. *I advance to the opposition made to the Regall office of Christ, & first how far is it from his Glory in Heaven , to beleive that five words muttred by a Preist should put him under the Elements. This is a new kind of humiliation.*

ANSWER. *You are very much mistaken,*

if you think *Humiliations in consistent with the* the Regall office of Christ. (a) When God brought his first begotten into the world, he sayd: And let all the Angels of God worship him. Yet he was then humbled to the condition, of a man, a private obscure man, and even below it, (Pl. 21. 7.) *Opprobrium hominum & abjectio plebis*. Certainly there is more shew of Majesty, as he is placed on our Altars, environed with lyghts, adored by the People, Prelates, & Princes, the greatest Monarks laying their crownes, & the greatest Bishops, their Croziers & Miters at his feete, then as he was in the little cottage of his reputed father a Carpenter, picking Chips at his mothers command, or following his fathers trade to get a subsistāce, knowne to none, regarded by none, flyghted by all, as is ordinary to men of that humble calling. And what shall I say of the death of the crosse, when his very disciples disowned him?

G. B. p, 67. *What low thoughts of his person must it breade in such minds, as are capable of beleiving this contrivance.*

ANS. You speake like a Pagan, to whome the Crosse of Christ is folly, (1. Cor. 1. 23.) rather then like a Christian, to whome Christ crucified (that is, under the greatest Humiliation) is the vertu & wisdom of God. We who have learnt to looke on him as God Blessed for evermore, even when on the Crosse, & dying

(a) Heb. 1. 7.

we can take out of all his Humiliations occasion to admire his love, & adore his goodnesse to us: but not to disesteeme his person, or diminish our thoughts of his Majesty. And let me tell you, you are the first *Christian*, I know of, who ever made such *unchristian* reflections on the *Humiliations of the son of God*.

G. B. p. 67. 68. 69. & 70. In these you charge us, with three crimes. 1. With adding to the laws of Christ. 2. Dispensing with the laws of God. & 3. Commanding things indifferent contrary to *Christian liberty*. I Answer to the first, & third: the Apostles did the same (a) forbidding *strangled meate, & Blood*, which were things indifferent, & not forbidden by the law of Christ, And as to your objection, that *this entrenches upon Christian liberty*, I answer out a person very deare to you, even your selfe, in your *vindication*, confer. 2. p. 172. *Christian liberty is stated in an exemption from the laws of Moyses*. Shew that we impose the law of Moyses, & you will say something to the purpose, for our *entrenching upon Christian liberty*.

As for *Dispensing in Divine laws*, when you prove what you object, I will consider what to answer. Your instances are not sufficient. For first as for *dispensing of vows*, there is an *Epikeia* in them, as in laws, which is an interpretation of some circumstances, in which they doe not oblige; for example. A man vows to fast, next lent with breade & water: & before that time

falls



falls sicke & continues soe: why may not the Church declare his vow not to oblige, or change it into something else? Item he vows a Pilgrimage: & his wife, family & affayres require his presence at home? If this doth not satisfy you, call to mind the proceedings of your first Reformers, who opened all Cloisters, & dispensed with soe many vows, at one time. Is it not strange, that you should charge us with *dispensing with some vows*, when you annul all?

Secondly *disolving wedlock bond*. I know none who practice dissolving consummated marriages. If you doe, accuse them: if you doe not, aske pardon for this false accusation.

Thirdly *allowing marriages in forbidden degrees*. The degrees hindring marriage were contained in the ceremoniall law, which expired with Christ, the end of that law. Those which now bind, are establisht by canon law, which was made, & doth depend on the Church.

Fourthly the communion under one kind, or the Chalice taken from the people contrary to the command of Christ. You can never prove that command to all, to drink of the Cup.

G. B. pag. 71. *Another invasion of the Regall Power, is the Popes pretense to be universall Bishop, which is termed by S. Gregory the greater to be Antichristian.*

ANS. I know no Pope, who pretends to it; I know none, who give it them. If there

be any such, let them answer for themselves.

Now I desire you, to make good sense of something, you say: first p. 67. *Christ hath delivered us from the bondage of corruption*, How is this done already, when the Apostle, (whose words those are, Rom. 8. 21.) promises it only after the Resurrection.

Secondly pag. 68. *Anathema is the mildest of the spirituall censures, we thunder against such as comply not with our tyranny*. What spirituall censure is more severe? I think that the severest of all, as we beleeve after Tertul. Apolog. cap. 39. p. 68.

Thirdly pag. 69. *No authority besides Christ can reach the conscience*. S. Paul was of a different opinion, when he enjoines obedience to the commands of Princes, *not only, for wrath, but for Conscience*.

## CHAPTER XXI.

*Of love, & its two species: Repentance, mortall & veniall sins; Attrition & Contrition.*

G. B. p. 75. *I proceede to the third part of my Inquiry: which is the opposition made to the greate designe of Christian Religion, for elevating*

*souls of men into a participation of the Divine nature.*

ANSWER. I never knew a man promise more, & performe lesse, then you. Your words & phrases are greate, & hygh, your Reason, & sense low, & little, yet that delivered with soe much confidence as may perswade your Ignorant, & Credulous Reader, you have reason on your side, when you are to seeke in the first principles of the matter, you discourse on. You may with a homely, yet a very proper metaphor be compared to a *flying Oxe*, whose wings stretcht out promise a flyght, but his heavy body keepes him on the ground, & his dull spirits serve only for a slow motion there. For let a man reade your booke, observe your disesteeme of others, & your insulting over them, & he shall think you, Eaglelike, to be towring above the clouds, whence you with disdain looke downe on us poore Ignoramuses. Yet your heygth is discernable without the helpe of a *Telescope*: for after all your striving, & straining endeavours, we still find you on the ground, equall, nay inferiour to many, whome you insult over without any thing extraordinary, but your boldnesse to print in soe learned an Age, as this is, of things you understand not. If what I have written already, & what I shall write, doth not make this cleere, I will give you leave to apply that comparison to me.

I have already spoken (Chap. 3. & 4.) of

the *designes* of God in delivering *Christian Religion*, thar it wasto teach men to serve God in this life, & enjoy him in the next. That this service consisted cheifely in *Faith, Hope, & Charity*, yet soe as *Charity* gives a value to the other. In fine, that the end of the *Ghospel*, wasto unite us to God by *Charity* in this world, & by *Glory* ( which is the last perfection of *Charity* ) in the other.

Love is the roote of all our Actions : As weyght (a) in Bodyes gives them their motion towards their center , soe love in men : but with this difference , that weyght is restrained to locall motion , an action of one species ; but love ( as partaking of the nature of the soul, whose it is , ) reachesto severall, & those of an opposit nature : for all we doe , proceedes from some love.

All our Passions are only love in a severall disguise (b). Is the thing, we love, absent, the love of it is called *Desire*. Is it in danger to be lost, it is *fear* : are we in a probability of attaining it, it is *Hope* : it is looked on , as irrevocable, it is *despayre* , are we stirred up to overcome the difficultyes opposing us, is it *Anger* : Doe we possesse it, it is *Joy* : doe we loose it, love is changed into *Greife*, or *sadnesse* &c. The same love putting ou these severall dressees, and

(a) Aug. l. 13. confess. c. 9. *Amor meus , pondus meum, ed feror, quocumque feror.* Aug. l. 11. de Civit. Dei c. 28. *Sicut corpus pondere , ita animus amore feritur quocumque fertur.* (b) Aug. l. 14, de Civ. Dei, c. 7.

transforming it selfe, *Proteus* like, conformable to the nature, & condition of its object. Soe that it would be impossible to reekon all its species. Which are reduced to some heads both by Philosophers & Divines, Philosophers draw it to three species, according to three sorts of Good, Honour, Profit, & Pleasure.

But much more the our purpose, is the distinction of love used by Divines, which ( in order to a morall life in this world & eternall life in the next ) divides all mankind : viz, *the love of God, & the love of our selves*, commonly called *selfe-love*. We received the love of our selves from Adam; the love of God, from Christ : that is an effect of corrupt nature; this, of repaying Grace : from that spring out the workes of the flesh; from this grow those of the spirit. That ends in death, this is the seede of life. By these two loves two cittyes are built, (a) *Hierusalem, & Babylon*, Heaven, & Hell. In the next world these loves are pure for in Heaven raygues the *love of God*, without any *selfe-love*, in Hell *selfe-love* rages without any curbe from the love of God. In this life they are commonly mingled, nether soe absolutely possessing the hart of man, as to suppress all motion of its corrivall : For ever the greatest sinners feeke some motions

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(a) Aug. l. 14. de Civit. Dei, c. 28. *Fecerunt Civitates duas, amores duo, terrenam scilicet amor sui, usque ad contemptum Dei; caelestem vero amor Dei usque ad contemptum sui.*

to good, & the greatest Saints must say : *Dimitte nobis, Forgive us our sins, are we forgive.*

And as betwixt the two brothers in Rebecca's Wombe, soe betwixt these two loves, there is a combate within our breast : For (a) *the spirit covets against the flesh, & the flesh against the spirit. & these are contrary to one another.* And this is that perpetuall combate, which we undergoe, by reason of which this life is termed (b) *a warfare.* And (c) we are conquered when *selfe love* prevayles over the *love of God* : but we conquer, when the love of God gets the better.

Wherein then doth consist the perfection of a Christian? In a hart pure from bad love, not yeilding consent to the motions of *selfe love*; but resisting them : & a hart filled with the *love of God*, following in all things the motions of Divine Grace, & the guidance of the Holy Spirit. And (d) could we certainly discover, which of the two loves rules in our hart, we should certainly know the state of our soul. Supposing these principles, let us attend Mr. G. B.

G. B. pag. 76. *Religion elevates the souls of mnto a participation of Divine nature, where by they being inwardly purified, & the outward cōver-*

(a) Gal. 5. 17. (b) Job. 7. 1. *Militia est vita hominis super terram.* (c) Aug. l. 11. de Civit. Dei c. 28. *Bonum est homini, ut illo proficiente quo bene vivimus, ille deficiat, quo malè vivimus, donec ad perfectum sanetur, & in bonum commutetur omne quod vivimus.* (d) Aug. in Psal. 64. *Interroget se quisque, quid amet, & inveniet unde sit civis.*

sation regulated the world may be restored to its primitive Innocence, & men admitted to an inward, intimate fellowship with their maker.

ANS. What you say of participation (a) of Divine nature, is out of Scripture likewise our souls being inwardly purified, & our inward fellowship with God. All which is tru, altho you nether tell, what they meane, nor understand it your selfe. But that by Christianity the outward conversation should be regulated, or primitive Innocence restored, is aliene, or untru. That by Christianity outward conversation is regulated is aliene: Orderly conversation being a meere externe naturall quality, many times as excellent in Infidels as Christians: Certainly the perfection of Christianity may be found in Anchorets, & preserved in a desert. Whence a good conversation appeares not to be a very materiall ingredient of perfection. And that Christianity should aime at restoring the world to its primitive Innocence, it absolutely false: for that Innocence cannot be attained unto, nether in this life, nor the next: not in this, in which the greatest Saints have their (b) combats, from which man in state of primitive Innocence was free: not in the next, the state of glory being above that of Innocency. Soe nether of these is the end of Christianity.

G. B. pag. 76. What devices are found out to enervate Repentance? sins must be divided into mortall & veniall.

(a) 2. Pet. 1. 4. (b) Rom. 7.



Ans. From the beginning there hath al-  
ways been observed an inequality of sins. I will  
omit moderne Divines which you do not un-  
derstand : & Councils, which you regard not.  
Bede in c. 5. Jac. distinguishes them & the manner  
to expiate them : which in the Greeke Church  
is still in use. That same is observed by S. Au-  
stin Enchir. c. 71. cited above Chapt. 18. sect. 2.  
The Beloved Disciple (a) speaks of sin unto  
death, & others not such. S. Paul (b) gives a ca-  
talogue of severall sins, which exclude from  
Heaven. Did all these concur to devise a way  
to enervate Repentance, & that none till John  
Calvin (c) should discover the Plot ? what ?  
Was Christ concerned in this device, who dis-  
tinguishes sins against the holy Ghost, from  
others ? whither will these men Leade us, or goe  
themselves ? or what can be secure from those  
tongues, which spare no more the doctrine  
delivered by Christ, by the Apostles, or the pri-  
mitive Fathers, then that of moderne Divines ?  
I know all sins are offences of God : yet I doe  
not, with the Stoicks, think all sins equall, or  
him as greates a sinner, who speaks an Idle  
word, as him, who kills his owne father. The  
contrary Paradoxes may find place. And be  
admired in Calvin by his deluded followers ;  
but certainly no sober man can approve them.

G. B. p. 77. Their asserting that simple attri-

(a) 1. Jo. 5. 16. 17. (b) 1. Cor. 6. 9. 10. (c) 1. 2.  
inß. c. 8. n. 59.

*tion qualifies men for the Sacrament?*

ANS. You doe more, for you think *Attrition* sufficient to justify without the *Sacrament*. Pag. 76. having sayd, that *Repentance & remission were alwayes united*; you explicate. *Repentance, to be a horreur of sin uppon the sense of its native deformity, & contrariety to the law of God, which makes the soul apprehend the hazard it hath incurred by it; so as to study by all meanes possible to avoyde it in all time coming.* This is all you say: which any divine knows to be only *Attrition*, as not expressing cleerely the only motive of tru *Contrition*, love of God above all things, for his only goodnesse. Give Glory to God. Is it not tru, that you had heard of a dispute beyond seas betwixt *Iansenists*, & their Enemyes about the sufficiency of *Attrition* to justify with the *Sacrament*: And you never would take the paines, to examin the sentiments of ether part, or their motives, but relyed uppon the first apprehension, which occurred to you? Your writings give a probable ground for this conjecture.

G.B. p. 76. *All the severitys enjoyned by Papists for Pennances, doe but tend to nourish the life of sin.*

ANS. You may as well say, the severity of the laws against *Robbers & murtherers*, the *Axe & Halter* tend only to nourish inclinations to rob & kill. Sure your *common sense* is far different from that of others: else you would never

advancethese *Paradoxes*. Nether will it serve your turne, if you recurre to the pecuniary mulctsenjoynd to some: for first, you cannot blame those withoutblaming Scripture, which recemends *Almes giving* as a (a) meanes to redeeme *sins*. Secondly because worldly men are not soe willing to part with their mony: & how generous soever you are, were you to give a crowne, for every *untruth* you print, you would by [that pecuniary mulct not be encouraged to write, as you doe.

## CHAPTER XXII.

### *Theologicall Vertues.*

**G**.B. pag. 78. That which is next pressed in the Ghospel for uniting souls of mankind to God, is that Noble ternary of *Graces*, *Faith*, *Hope*, & *Love*.

**ANS.** You can never speake soe much in commendation of the Theologicall vertues, as they deserve: for their merits surpasse all we can say. And if you compare the least of them, with those called morall vertues, it will out shine *velut inter stellas Luna minores*. Yet *Faith*, and *Hope* must doe Homage to *Charity*, (or *Love*) at to their soveraigne, as to the end, to which they are designed, to the fountaine of their life, & cause of their value. This I have

(a) *Dan. 4. 24.*

sayd above, yet I againe repeate it, for their fa-  
 kes, whoe set up the merits of *Faith*, as to  
 neglect Good workes (a) *without which Faith*  
*is dead*, & to place, is after *Charity*, without  
 which *Faith* (b) *avayles nothing*. I could wish  
 our Adversaries would vouchsafe to reade with  
 attention that Chapter, last cited: In it they  
 would see the seate due to *Charity*, the queene  
 of vertues which seemes at present hidden from  
 the eyes of those wise, & prudent men, yet is re-  
 vealed to little ones.

It is with greate difficulty, that I undertake  
 a comparison betwixt the practice of these ver-  
 tues, amongst Catholicks, & amongst Protes-  
 tants: because all comparisons seeme to be  
 grounded at least on an apparance of equality in  
 the objects: which in this matter cannot be. Yet  
 something must be sayd, to make these pre-  
 sumptuous men know their wants, & weake-  
 nesse, that they may seek to have them sup-  
 plied, & that I may proceede more cleerely, I  
 will begin with the definition of *Faith*, &  
*Heresy*.

## SECTION I.

### ° Of Faith.

**D**ivine Faith is a firme assent given to an obs-  
 cure Truth revealed by Almighty God, be-

(a) *Iac. 2. 17.* (b) *1. Cor. 13.*

cause it is revealed by him. I say, an obscure Truth, because S. Paul (a) says the same, *Argumentum non apparentium* : a declaration of things not seene, or knowne by naturall reason. This is the *materiall object*, as Divines speake. The only *Formall object*, is the veracity of God, *quia Deus est verax*, that is can nether be deceived, or mistaken, as being *omniscient* : nor deceive us, as being *all Good*. To this the testimony of the Church concurre as a witnesse assuring that God delivered such a systeme of Truths. Soe that is a condition necessary to apply the revelation to us, who have not heard God speake, or reveale.

S. Anthanasius in his Symbole delivers as a condition of Faith, that it be retained entire, & undefiled, *integra, inviolataq.* For seing all is delivered by the same authority, those who beleive not all (b), oppose that Authority delivering it, & by consequence even what they beleive, they receive not purely upon their submission to that authority speaking, but for their owne *Caprichio*, or *Reason*, or *Pleasure*.

That is properly called *Heresy* : which word is dedmed from the word *A'ipexuat*, to choose. And it signifies a choice of any things, what soever : but by common use it is appro-

(a) Heb. 11. 1. (b) S. Thom. 2. 2. q. 5. art. 3.

propriated to that Choice (a), which is made of Points delivered as of Faith.

We Catholicks have Faith, because we believe firmly those Truths, that God hath revealed, because he revealed them, to the Church, which as a faithfull witness, gives hitherto, & will give to the end of the world testimony to that Revelation. And we cannot be Hereticks, because (b) we never take the liberty to choose ourselves, or to admit, what others choose; But we take *Bona fide* what it delivered, as revealed, by the greatest authority imaginable on Earth which is that of the Catholick Church. Let an Angel teach us any thing contrary to what is delivered, & we will pronounce *Anathema* to him, in imitation of the Apostle. (c)

Here is then the Tenure of our Faith. The Father sent his only begotten son consubstantiall to himself into the world: (d) And what he heard of his Father, that he made knowne to us. The Father & son sent the Holy Ghost,

(a) Tertul. l. de Præscript. c. 6. *Hæreses dicta Græca voce ex Electionis interpretatione, quâ quis sive ad instituendas, sive ad suscipiendas eas utitur.* Hieron. in Tit. 3. *Hæresis Græcè ab Electione dicitur, quod scilicet unusquisque id sibi eligat, quod ei melius esse videatur.* Vide c. Hæresis, 24. q. 3. Vide etiam August. epist. 162.

(b) Tertul. supra. *Nobis nihil ex arbitrio nostro inducere licet, sed nec eligere, quod aliquis ex arbitrio suo induxerit.* (c) Gal. 1. 28. (d) Iohn. 15. 15.

„ & (a) he did not speake of himselfe : but what he  
 „ heard ; that he spoke. The Holy Ghost sent the  
 „ Apostles : & they (b) declared unto us , what  
 „ they had seene & heard. The Apostles sent the  
 „ Hyghest & lower Prelates in the Church, &  
 „ the rule, by which they framed their decrees,  
 „ was: Let nothing be altred in the *depositum* :  
 „ let no innovation be admitted in what is de-  
 „ livered, *quod (c) traditum est non innovetur.*”  
 By this we are assured that our Faith is that,  
 which the Councils received from the Apostles,  
 the Apostles from the Holy Ghost , & soe  
 by the Son , to God the Father. Where it  
 rests.

Now to *Protestants*. Their proceeding is far  
 different. They heare the whole Systeme, of  
*Faith* commended by the Church as revealed  
 by God, & take it into examination. And some  
 things displeasing them in it they fall to reform-  
 ing it, & cut off at one blow all things , not  
 expressly contained in *Scripture*. Here is one  
*Choice*. Then *Scripture* is called to their Barre:  
 & neere a third part of it condemned , & lopt  
 off: which is a second *Choice*. Thirdly , there  
 being still severall things in the remnant, which  
 displease them, ( as understood by the Church )  
 they reject that interpretation, & fix on it such  
 an one , as pleases them most. Soe that even  
 what sense they retaine, they doe it uppon this

(a) *Io. 16. 13.* (b) *1. Io. 1. 3.* (c) *Stephanus PP.*  
*apud Cyprianum epist. 74. ad Pompeium.*



their *heresis*, or *Choice*. What evidence can convince a man to be a *Chooser in Faith*, that is *A Heretick*, if *these men* be not sufficiently by this proceeding proved such?

For a further confirmation of this, consider the severall ways of Catholics, & Protestants in entertaining Propositions of Faith. A Catholic, hearing from the Church our Saviours words with the sense, that is the compleate *Scripture* (for the bare word without the sense is no more scripture, then a body without a soul, or life is a man) presently beleives them, & what Reason soever may appeare to the contrary, he silences it, & submits his understanding to *Faith*, & let the words seeme harsh & the sense unconceivable, yet the Truth of God triumphs over all those petty oppositions. A *Protestant* heares the same: & presently consults his Reason, & till he hath its verdict, suspends his Judgment. If that say with the Pharisee (a) *How can these things be*: or with the Capharnaits (b) *This is a hard saying: who can heare it?* The *Protestant* immediatly renounces it. Soe we submit our Reason to faith, you set yours above it, we frame our Reason according to the dictamens of Revelation, you shape Revelation, by your reason. In fine you set your Reason on a throne, to Judge of that word, by which one day, you are to be Judged. You may as easily prove the Pharisees, & Chapharnaits to be better *Chris-*

(a) *Jo. 3. 9.* (b) *Jo. 6.*

tians then the Apostles, as that your procedure in receiving faith, is better then that of the Catholick Church.

## SECTION II.

### Of Hope.

**H**ope is an expectation of future Blisse, promised by our B. Saviour to those, who love him, & keepe his commandments. It is built on a promise of God, which cannot fayle. And had that promise beene absolute, we myght have beene more assuredly certaine of our future Happinesse, then we can be of the Truth of any mathematicall demonstration. But it is only Conditionall, requiring on our parts a concurrence with his Divine Grace: & this is always uncertaine, by reason of the mutability of our will to evill, not withstanding our strongest Resolutions to Good. Hence our Hope is mixt with Feare, *sperando timemus*, Tertul. l. de cultu fæminarum cap. 2. p. 265.

We have a full assurance *ωλεροφοριαν*, on God's side: Who (a) to shew unto the heyres of promise the immutability of his Counsil confirmed it with an oath; that by two things immutable, in which it was impossible for God to lye, we myght have a strong consolation who have fled for refuge to lay hold uppon the Hope, set before us, which Hope we

have

*have as an Anker of the souls, both sure, & stedfast.*

On our sides we have always reason to apprehend the mutability of our owne will, not withstanding all present Grace from God, & the strength of his Counsell. Hence the Apostle admonishes us (a) *not to receive in vaine the Grace of God.* He sets before our eyes his owne example, (b) *keeping under his body, chastising it, & bringing it into subjection: least having preached to others, he myght become himselfe a reprobate a cast away.* And consequently warnes us to (c) *worke our salvation with feare & trembling.* When this Apostle feares, who can presume? we may resolve well, pray hard; & act well, today: but what assurance have we, that to morrow will find us soe well disposed? or even not doing the quite contrary? & that being soe ill prepared death will not surprize us? *S. Paul* the vessell of Election, who had beene taken up to the third Heaven, feared least he should become a *reprobate* & *S. Peter* bred up in our B. Saviours schoole, resolved to dye for him, yet shortly after denied him. If these greare Pillars of the Church shake, & bend & feare breaking, or actually Breake, what may not such Reedes as G. B. & E. W. feare? you see what grounds we have to feare, from Reason, from the example of the Apostles, & from their Doctrine.

This is comfortlesse doctrine to G. B. (d)

P

- (a) 2. Cor. 6. 1. (b) 1. Cor. 9. 27. (c) Phil. 2. 12.  
(d) Pag. 54.

& therefore had rather throw all on Christ, & perswade himself that Christ's Prayer was sufficient, his satisfaction sufficient, his merits sufficient. We neede neither pray, nor suffer, nor merit : Beleive in him, & he will doe all. *Crede firmiter, & pecca fortiter.*

Compare now this disposition of moderne Catholicks ( which is the same with that of the Apostles ) with that of a Protestant : their *feare* with his *confidence* : their *trembling* with his *Assurance* : their *Apprehensions*, with his *boldnesse* : & you shall find in Catholicks true *Hope* mingled with *feare*, as you may see in Divines, & I have shewed out of the Apostles, & in the Protestant no *feare*, & consequently no *Hope*, which is accompanied always by *Feare* : but in Lieu of *Hope*, that vice, which is called *Presumption* : which is a sin against the Holy Ghost. *Timor fundamentum salutis est*, says Tertull. l. de cultu foeminarum c. 2. p. 265. *Sperando enim timebimus, timendo cavebimus, cavendo salvi erimus. contra si praesumamus, neque timendo, neque cavendo difficile salvi erimus.* *Feare* is the ground worke & foundation of our salvation. Our *Hope* is mingled with *Feare*, this makes us take heede, whence proceeds our security of salvation. When on the contrary, when we presume, we grow carelesse, & run great hazard of being lost for ever.

## SECTION III.

*Of Charity, or Love.*

**C**harity, or the Love of God above all things, is much more esteemed, & honoured amongst us, then amongst you: you rank it (contrary to the Apostle) even with Faith or seate it on a lower bench: where as we with the Apostle (a) beleive it to be the (b) cōmandment of Christ: the (c) fullnesse of the law: the (d) bond of perfection: which divides (e) betwixt the children of the kingdome, & those of perdition: the nuptiall (f) garment, with which we must enter into the wedding. That is the forme of vertues (g) that without it all other vertues, (h) gift of tongues, power of working miracles, knowledge of mysteries, nay even Faith & Hope, are nothing, avayle nothing, are no more to be regarded then sounding Brasse & a tinkling cimball, &c.

In fine, altho, with Divines, we are perswaded, that these two greates vertus may be separated, yet we hold their separation to be their ruin: that as Charity is but superficiall; & not reall, without the lyght of Faith, soe Faith is cold, without the warmth of Charity. He, who knows God, without loving him, is impious:

P 2

- (a) 1. Cor. 13. 13. (b) 1o. 15. 12. (c) Rom. 13. 10.  
 (d) Col. 3. 14. (e) Aug. (f) Matth. 22. 11. 12.  
 (g) Concil. Trid. (h) 1. Cor. 13.

& he who loves without knowing him aright, is Blind. A Beleiver without Love is Ungratefull: a Lover without knowledge is senselesse soe these two vertus must assist one another; we must aime to have a *Living Faith, which workes by loue*. Galat. 5. 6. & Love is the proper worke, of *Faith*. *Opus Fidei dilectio*. Aug. tr. 10. in epist. Jo. Love both gives to, & receives strength from *Faith*. *Charitas robur Fidei: Fides fortitudo Charitatis*. S. Leo serm. 7. in Quadrag. In Heaven there is *Love*, without *Faith* (1. Cor. 13. 8. 10.) In Hell, *Faith* without *Love* (Jac. 2. 19.) Christians in this life must have both: for *Love* without *Faith*, is the *Love of Pagans*; & *Faith* without *Love* is the *Faith of Devils*. But *Faith with Charity*, is the *Faith* of the children of God in this life. *Fides quæ per dilectionem operatur, ipsa est Fides quæ fideles Dei separat ab immundis daemonibus*. Aug. de gratiâ, & lib. arbit. cap. 7.

Thus we joyne together those two greate vertues: this we beleive, this we teach of *Charity*: whilest you out of ill grounded opinion of your *Fac totum*, *Faith* (relying on it for *Remission of sins*, *Iustification*, *Perseverance*, & *Salvation*) exhaust your Rhetorick soe much in commendation of that your darling, that you have no roome to commend *Charity*, or *Good workes*.

Our Practice as much surpasses yours, as to nourishing *Charity*, as our doctrine doth: for seing the love of God, & *Love of our selves*, are opposit, & the one withers, as the others thri-

yes, their practice must be most proper to nourish charity, which aimes most at mortifying *selfe-love* : & on the contrary those who foster *selfe-love*, must annihilate *Charity*.

Now what practice can you shew for the mortification of the body, the quelling our Passions, the renouncing of our will? what documents doe you give for these? what examples can you shew since your reformation of them? you have never beene able to find in the three kingdomes a dozen persons of either sex who for soe many yeares, would sequester themselves from the enjoyments of the world, to serve God, in voluntary Poverty, Chastity, & Obedience. Whence comes this, but from *selfe-love*, which abounds in them, & the lacke of the love of God, which myght cement their hearts together?

Whence comes that insupportable Pride, which makes your Profelits soe refractory to God, & his vicars, their spirituall, & temporall superiors, that they are soe tenacious of their extravagant phancies, soe stubborne in their uncouth Resolutions, soe intractable in their manners, so humour some in all their actions, & conversations; but a latent Pride, the proper offspring of *selfe-love*, & the bane of Charity? Looke into the 13. Chapter of the first to the Corinthians, you shall there find a description of charity, & its qualities. *Charity suffreth long, & is kind: Charity envierth not: Charity vaunteth*



not it selfe, is not puffed up: Doth not behave it selfe unseemely: Seeketh not her owne, is not easily provoked, thinketh no evill, Reioyceth not in iniquity, but Reioyceth in the truth, Beareth all things, beleiveth all things, hopeth all things, endureth all things. Should I now examin the life of generally all, who deliver themselves to your direction uppon these heades, & shew how little of this appeares in your manners, & how much there is quite contrary to it, the picture, if sincere, would fryght you, or confound you, how greate soever your confidence be.

In fine the words of our Saviour to the Angel of Laodicea, may be very fitly applyed to you. (a) *Thou sayst: I am rich, & encreased with goods, & have neede of nothing: And knowest not that thou art wretched, & miserable, & poore, & blind & naked.* God open the eyes of your hart, to see this: that soe you may be moved to seeke for gold tryed, (spirituall riches) where it is to be found, in the tru Church.

#### SECTION IV.

*An Answer to what G. B. objects.*

G. B. pag. 78. *Are Papists not taught to confide more in the Virgin, or their Tutelar Saints, then in the Holyest of all.*

(a) *Apoc. 3. 17.*

ANSWER. No : we are taught no such thing.

G. B. Ibidem. *Doth not the feare of Purgatory damp the hopes of future Blessednesse ?*

ANS. It doth not.

G. B. p. 79. *What impious doctrine hath beene printed in that Church, of the degree of love, we owe to God ?*

ANS. I know of no such doctrine of the degrees of love due to God. I know that all Catholicks applaude that saying of S. Bernard : *Modus amandi Deum est amare sine modo.* I know that divines require as well as S. Thomas, a mediocrity in all vertues except *Charity* : that all vertues are betwixt two vices, where of one offends by exceeding, the other by not reaching its due measure. And this they assure even of *Hope*, which is betwixt *presumption*, and *despayre* : & of *faith*, which is betwixt a lyghtnesse of hart beleiving all things, & a hardnesse to beleive any thing : love cannot be too greates, & soe hath only one vice contrary to it, by defect, loving too little. Is this doctrine *Impious* ?

Hence what you say : *Some mincing it so, as if they were as frayde of his being too much beloved* : This I say, is an untruth : & I challenge you to produce your Authors, or to be held a Calumniator.

G. B. Ibidem : *Some blasphemously teach, that we are not at all bound to love him.*

ANSW. This is also untru. All acknowledge

a precept, to love God. But this being a positive precept ; which obliges only for some determinate time , some Authours have enquired when that time is ? And in resolving this obscure undecided question there have been some variety of sentiments, without any difference as to the substance of the precept. If God hath revealed to you a decision of this intricate question, bless the world with that information, & prove well , what you say : & I assure you we will not blame you for it.

G. B. *Ibidem.* *There is an Impiety in the morals of some of that Church particularly amongst the disciples of Loyola beyond what ever was taught amongst the worst of Heathen Philosophers.*

ANSWER 1. You are no competent Judge, in matter of *Piety* , as being acquainted neither with the practice, nor Theory of it.

ANSWER. 2. You are not sufficiently informed of the cause, in which you presume to Judge : having no knowledge at all of one side, & but a very superficial knowledge of the other. By shooting your bolt soe lightly, you will easier convince the world, that you are *inconsiderate* , & *rash* , then that those you call the *disciples of Loyola* , are *impious*.

## CHAPTER XXIII.

V *Efficacy of Sacraments.*

G. B. pag. 80. *The doctrine of the efficacy of the Sacraments, for conveying of Grace by the work wrought, Lookes like a designe against all serious preparation, for the worthy receiving of them.*

ANSWER. Many alive still remember, when the Godly could find out Plots, dangerous Plots, Popish Plots, in every innocent recreation of the Persons whome they misliked. You imitate exactly those factious sectarys, in fancying the like dangerous contrivances. Is Attrition with the Sacrament sayd to suffice for Justification? It is on a designe to destroy Piety. Are Prayers sayd in Latin? It is on a designe against Piety. Are probable opinions allowed of? There lyes a designe against Piety. Are we taught, to do our workes with a good intention? A Popish designe against Piety, Are Sacraments connected with Grace, & sayd to be efficacious signes of it? It lookes like a designe against Piety. And what soever we doe, these People suspect a *Designe*, against Piety. As of the Jews, I sayas (a) sayd: *whatsoever the People speakes of, is confederacy: Omnia quæ lo-*

(a) *I sayes 8. 12.*

*quitur. populus iste, conjuratio est.* Soe much were they fryghted then, with the Apprehension of the union betwixt the two kings of *Israel*, & *Syria*, & soe struck are you likewise with the apprehensions of *Popery*.

The Jews surmized *A Confederacy* out of a *reall feare*. The factious old *Parlimentarians*, out of a *pretended Feare*. What moves you? a reall, or only pretended *Feare*? or doe you speake out of Ignorance of our Tenets? or ill will to our persons? ether may easilier be suspected then any reall feare, or concerne for *Picty*.

We have beene taught to acknowledge some vertu in the Sacraments of the new law, ( *in vertu of Christ's institution*, & because they are the instruments to apply the merits of his Passion to our soul ) which was not in the Sacraments of the old law, nor in any ceremony of humane institution: for S. Paul (a) calls the Sacraments of the old law, *weake & beggarly Elements*, in comparison doubtlesse of those of the new. These then are more efficacious, *stronger & richer*. Yet the others could stirre up the receiver to an inward disposition, for Grace, nay a ceremony of meere humane institution may have that force. Wherefore the Sacraments of the new law must, *by the worke wrought* doe more, then to stirre up the receiver to good Workes.

(a) *Galat. 4. 9.*

G. B. pag. 81. *By this Doctrine, be a man  
never soe ill prepared, yet he is sure of the efficacy of  
the Sacrament.*

ANS. Here you discover your willfull ignorance of our doctrine, that you myght with some colour caluminate it. We unanimously teach, that a bad disposition of the receiver puts a stop, (*ponit obicem*) to the effect of the Sacrament, & is it self a sacriledge: & that the Sacrament soe received unorthily, serves for the damnation of the receiver, as those who receive the body & Blood of Christ unworthily, (a) receive judgment against themselves.

## CHAPTER XXIV.

### *Probable Opinions, & Good Intentions.*

G. B. p. 81. *Christ came to fullfill the morall  
Law. Mat. 5. 7.*

ANSWER. Whence doe you learne, that those words of Christ are restrained to the morall law? did not Christ fullfill the ceremoniall law also? sure he did, both as Antitype, & as never trespassing against it.

G. B. p. 82. *Two generall doctrines they have,  
which at two strokes dissolve all the bonds of vertu.*

(a) 1. Cor. 11. 29.

The one is the doctrine of Probability : the other of good intention. By the first they teach that with a safe conscience a man may follow what any Doctor teaches : & some representing the worst actions as good, there is scarce any sin, but may be ventured on. By the second he may act any sin, provided he intend some good designe. And then you send us to the *Provinciall Letters*.

ANSWER. What if the Authour of those letters, being no Divine, was mistaken in relating those opinions ? what if he renounced the whole party which had engaged him to write in that scurrilous manner ? what if he was sorry before his death, to have dealt so much with them ? what if this can be proved under his Curat's hand ? now this is the plaine Truth, as appears by this following *Declaration*, given by the Curat of *S. Stephen-uppon-the-Hill*, to the then Arch-Bishop of Paris. Here is the substance.

"Aujourd'huy 7. Janvier 1665. Nous Har-  
 „döüin de Perefixe Archevesque de Paris, sur  
 „ce que nous aurions appris, que Monsieur  
 „Pascal, lequela voit la reputation d'avoir esté  
 „fort attaché au party des Jansenistes, estoit  
 „decedé dans la Paroisse de S. Estienne, & qu'il  
 „y estoit mort sans recevoir les Sacremens, a-  
 „vons désiré sçavoir de Mr. Paul Beurrier Re-  
 „ligieux de S. Genevieve, & Curé de S. Estien-  
 „ne, si ce qu'on nous avoit rapporté étoit vray,  
 „qu'il fut mort attaché au party des Jansenistes.



„ Sur quoy ayant interrogé ledit Sieur Curé de  
 „ S. Eftienne, & fommé de dire la verité, après  
 „ l'avoir promis, a répondu, qu'il avoit connu  
 „ ledit Sieur *Pascal* fix semaines avant son decés,  
 „ qu'il l'avoit confessé plusieurs fois, & admini-  
 „ stré le S. Viatique, & le Sacrement d'Extreme  
 „ Onction, & que dans toutes les conversations  
 „ qu'il a eu avec luy pendant sa maladie, il a re-  
 „ marqué que ses sentimens étoient toujours  
 „ fort Orthodoxes, & soumis parfaitement à  
 „ l'Eglise, & à N.S.P. le Pape. De plus il luy a  
 „ témoigné dans une conversation familiere,  
 „ qu'en l'avoit autrefois embarrassé dans le party  
 „ de ces Messieurs, mais que depuis deux ans il  
 „ s'en étoit retiré, parce qu'il avoit remarqué,  
 „ qu'ils alloient trop avant dans les matieres de  
 „ la Grace, & qu'ils paroissoyent avoir moins  
 „ de soumission, qu'ils ne devoient, pour N.S.P.  
 „ le Pape..... Et que depuis deux ans, il s'é-  
 „ toit tout à fait attaché aux affaires de son salut,  
 „ & a un dessein qu'il avoit contre les Athées,  
 „ & les Politiques de ce temps en matiere de  
 „ Religion..... F. P. BEURRIER.

You see here in this Declaration signed by  
 the Curate, who assisted the Authour of the  
*Provinciall Letters*, at this Death, that he had  
 been engaged, or entangled, in the party of the  
*Jansenists*, that he found their sentiments were  
 not tolerable, or orthodox, in those two capitall  
 points, of *Grace*, & *Submission to the sea Aposto-*

*lick* : that uppon that score he had withdrawne from them, & abandoned them. Yet you will have us goe to him. Well : I will comply with you : & from him I learne two things : one, that he blames some cases of private men. Another, that those cannot be charged on the Roman Catholick Church. Thus if I stand to his verdit your accusation will be cast out of the court, as lying against the whole ; not against a part only. If you say : beleive him when he accuses some, but not when he absolves others, doe you think us soe weake, as to give credit to him, when you please, & when you please to recall it ? what is this, but to give, & at the same time take away his judicall authority ? to name him Judge Arbiter, & tie him to speake only what you please. But I will leave him, & speake to the thing.

That you may conceive, what are *probable opinions*, you are to take notice, that *morall actions* may be reduced to four classes : to such as are *evidently good, evidently bad, uncertain, & indifferent* : according as they are related to the law ( whither *Divine Ecclesiasticall*, or *Civill* ) which is their proper Rule. Those are *evidently good*, which are cleerly conformable to the law : As to love God : or deale with others as we would be dealt by. Those are *evidently bad*, which are contrary to the law : as to *blaspheme* God, or to *wrong our neyghbour*. Those are *indifferent*, which are nether commanded, nor forbidden, as to

wash your hands (a) before eating, used by the Pharisees. Those are *uncertain*, when a law is knowne, but it is unknowne whither it oblidges in some circumstances. For example : the resisting an enemy (b) who attackes you, on a *Sabboth day*, & repaying the breakes which he makes.

As to the first classe *Actions evidently good*, *Probability* doth not looke on them, as its object.

The same for those, which are *evidently bad*: They can never be committed without offending God. If any hold the contrary, stone him; the stones will not hit me, nor any Jesuit, unlesse by such an accident, as befell *Iupiter* in *Lucian*, when directing his thunderbolt at a blasphemer, he mist him, & hit, & fired *Pallas* her Temple. And what you say, of committing any *sin*, with directing intention, is soe greate a calumny, that no good intention of opposing Popery, will excuse it.

The third classe, of *Actions uncertaine* in themselves, are properly the object of *probable Opinions*: whilest it is not certaine whither the laws oblidges *hic*, & *nunc*, or no, in these circumstances, which are not specified in the law: yet alter very much the nature of the Action. There being no evident principle to shew it to be lawfull, or unlawfull, the Judgment we frame of it, must be an *Opinion* only, & if the reason

(a) *Mat. 15.* (b) *1. Macchab. 2. 38.*

be strong, it is called a *probable Opinion*. For example: the Jews (a) (hearing that their Brethren had beene assaulted on a Sabbath, & not resisting, for feare of breaking the Sabbath by working on it, were all killed, ) Resolved notwithstanding that command to make what resistance they could on that day. Which Resolution was grounded on a *probable opinion*: for on the one side was the letter of the law prohibiting all labour on that day: then, they myght think God would protect them, whilst they kept his law, as he (b) conserved their goods; whilst they went thrice a yeare to the Temple: & if he did not please to defend them miraculously, they myght think, it was his will, that they should glorify him by giving their lives; rather then breake his commandment: which perswasion possesse the greatest part of Christians, neere the Apostles times, as may be seen in Tert. Apologetick. On the other side, they considered the law of nature obliging to seeke selfe-preservation: & that to expect a miracle was to tempt God, &c. Hence they concluded, that it was lawfull to labour for *selfe defence* even on the Sabbath.

To make an *Opinion probable*, Suarez (c) requires that it be nether contrary to the sense of the Church, nor to any opinions commonly received, & that it be grounded on Authority, &

(a) 1. Macab. 2. 40. 41. (b) Exod. 34. 24.  
(c) Suarez, *dis. 12. de bonis. & malis.*

& Reason greate above exception. All Divines even the largest, require a *wayghty motive*, a *strong reason*, & that even cōpayring it with the contrary motives: otherwise they agree, that the *Opinion* will not be *probable*; but *dangerous*, *rash*, & *improbable*. See two large treatises, composed by R. F. Antony Teril, (a greate ornament of the Society, & an honour to our Nation) in defence of this *Rule of conscience*. You will find in him a solide discourse, well grounded, & gravely handled, as Truth should be delivered; without any of that *Booffonnerye*, which accompanyes the Authour of the *Provinciall Letters*, which may be tolerable in a *Comedy*, but not in a treatise of *Divinity*.

This I think cannot be doubted of in *Theſis*, or in generall. I will not deny, but in *hypothesi*; in particular doubts, or questions some men have not stucke soe close to the letter of the law, as they should: as Fr. Teril doth deplore. But those men's assertions doe not take away what we have sayd: for their private sentiments, not well grounded, deserve not the name of *probable Opinions*.

The last classe of *Actions*, are those called *indifferent*, as not being mentioned in any law. These must draw all the morality they have *Ex intentione sive voluntate operantis*. In those a good intention of the man who produces them, or his will to doe them for the love of God, gives them a good morality, which of themselves

they have not: as on the contrary a bad intention gives them the nature of sin.

Hence what you say, that our doctrine is, *any sin may be committed innocently, by directing our intention*, is a greate untruth, & as greate a calumny. No intention can justify a bad Action; but a bad intention may vitiate the best action: as to give an Almes (a) for vanity. *Bonum ex integrâ causâ, malum ex quocumque defectu*, is a maxime never more true, then in morall actions. We are taught in the Catholick Church, not only to doe good things; but to doethem well: not only to doe juste things; but to dothem justly: nor pious things; but piously, *non tantùm bona, justa, pia; verum etiam benè, justè, piè*. Nay a pious moderne Authour says, that God regards more the Adverbes; then the nounes, or verbes: for example: A Judge heares attentively a cause pleaded before him, in order to give sentence, *secundùm allegata & probata*: the action of it selfe is good; yet his intention may mend, or marre it. Doth he that, for his lawfull allowance, it is of small merit. Regards he his duty to his Prince, & country; it is better: If for God, it is best of all. But doth he intend by it to pleasure a freind, or practice Revenge on an enemy, altho his sentence be just; yet he is unjust in pronouncing it, to satisfy his owne passions of love, or hatred. This is our doctrine, this we teach, this we practice, which

(a) Mat. 6. 2.

you understand not : & your perpetuall fault is;  
 to speake (a) evill of things which you know not.  
 If you desire further information of our doctrine  
 in this point, see S. Franc. de Sales l. 11. de  
 Amore Dei c. 13.

## CHAPTER XXV.

### *Whither Papists allow to Breake the Commandments ?*

FROM page 83. till 91. you charge Catho-  
 licks with teaching to breake the cōmand-  
 ments : & produce severall cases, for prooffe of  
 it. To which, what I have already sayd may be  
 a sufficient returne, & satisfactory Answer.

For if the Resolutions of those persons  
 be not well grounded on solid reason, I renoun-  
 ce them: soe doth the Church. If they be  
 justifiable, why should you, or we condemne  
 them? Wo (b) unto them, who call evill good, &  
 good, evill: that put bitter for sweete, & sweete for  
 bitter. See that those are to blame, who call good,  
 evill, as well as those who call evill good. The  
 law-giver may make what laws he please: our  
 duty is to Judge according to the law he gives  
 us, when the case is cleere: when it is obscure,  
 to guesse at it, as neere as we can. And amongst  
 the cleere laws, I reckon that, not to Judge

Q 2

(a) Jude v. 10. (b) 1 Iy 5. 20.



other men, who are (a) *God's servants*, & by his Judgment alone *must stand, or fall*.

This generall answer myght suffice, considering I write not here a treatise of morall divinity. Yet I will run over some of the particular cases specified by you & consequently, which may seeme to be with you of greater force.

G. B. pag. 84. *Against the first commandment, they worship Angels, & Saints, with Acts due only to God. The second is violated by Image worship.*

ANSWER. Here are your boiled Cabbage over & over againe. Both parts are false, as is above sayd.

G. B. Ididem: *The thrid is made voyde by the Popes dispensing with oaths.*

ANS. I have spoken to this already (b) I suppose you will not deny, that when an oath is *unlawfull*, (v. c. *the covenant*) it may be dispensed with. Item if it become *impossible*: as of a Pilgrimage to *Hierusalem* on foote, & the man become *Lame*. Item, if the thing become *dangerous*, or *inconvenient* as to lend a sword, when you heare for certaine the man designs to hille his enemy with it. Or if you promise to keepe another company, & after discover he would carry you to fyght a Duell, take a purse, or to a naughty house. What think you? are you ora ny other, bound to keepe *dangerous, inconve-*

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nient, impossible, unlawfull oathes? If not why may there not be a power in the Church to declare for the ease of timorous consciences, when those Oathes cease to oblige? And why may not this Power be acknowledged in the Pope as well, as in others?

But is the dispensing with Oathes a Prerogative of God? sure it is not: Seing God, who declared their force, (a) Leaves (b) to some a Power to dispense with them, as to fathers, & Husbands, over those of their children, & wives.

G. B. Ibidem. *The Breach of the fourth (keeping the Sabbath) is not denyed: it being usually amongst them a day of mercating, dancing, & foolish Iollity.*

Ans. What you charge on us here (*not keeping the Sabbath*) was charged on our Saviour, & his Apostles by the Scribes, & Pharisees, & is reproached to Protestants, by the Puritans. I doe not deny, but many are defective in this observance, & that as other commands, soe this, hath suffred. Yet I think, I could as easily find instances for the very things, you reproch to us amongst you, as you amongst us. I will nor excuse all that is done amongst Catholicks, & believe you would find it hard enough to justify all that is done by yours. Yet I will tell you, that unlesse you will condemne Christ, & his Disciples, & iustify the slaunders of the Scribes, &

Q 3

(a) *Exod. 20.* (b) *Num. 30.*

Pharisyes against them, you must acknowledge that there is a *precisenesse* of *Duty*, not intended by Alm. God. And it is very remarkable, that several accusations of the Breach of the Sabbath having beenc brought to our Saviour, by the Scribes & Pharisyes, Christ always blamed their blind, indiscreete Zeale, & retorted the accusations, alleadging severall of their customs undefensible; but never seconded the accusation; quite contrary, ether confounded the accusers, by minding them of their owne faults, or excused the fact from guilt. Which is a sufficient prooffe, that the law of God doth not require that superstitious observance which the Scribes, the Puritans, & you require, for want of which you blame us, & are your selfe blamed by others.

Yet I will not excuse all that is done by Catholicks in this matter, which cannot be charged on the Church, because shee condemnes, & censures it.

I must take notice here of a *craft* you use in this place, to *minge tru & false things together*. For example pag. 85. *That children may lawfully intend killing their Parents: (Is false) that they may marry without their consent*, is doubted by none, I think, as to the validity of the marriage, unlesse there be some municipall laws providing against it. Item pag. 86. *They barre the clergy the use of marriage (is true) that they allow concubinate, is false*. By which petty art you sur-

prise your Reader, & puzzle one who undertakes an Answer.

Were I minded to imitate you, in giving a prospect of your garden & that without offending *Truth*, as you have done, I could shew matter enough for your confusion, or for your zeale, if it be reall. I never was with in it, I thank God: & the greatest part of my life I have past at a distance almost out of syght of it: yet fame hath brought enough, to make a wofull description of it. It is not needfull to pierce (a) *your walls, to discover wicked abominations*: only looking over them with a perspective glasse a man may discover *weeds*, & *thornes*, & *cockle*, & what not? They are uncleane creatures, who delyght to wallow in dirt, or stirre about filth, which of it selfe yeilds an ungratefull smell, much more when moved. An ancient Heretick (b) *thought it a signe of a good conscience to speake ill of every body*. You may with the ignorant multitude much easyer obtaine the esteeme of *Piety* & *Zeale* by speaking ill of others, then doing well your selfe, & by blaming others lives, then correcting your owne. A secret malignity in nature prompts some to detract from the good name of their neyghbours, & disposes the Hearers to receive with pleasure the detractions. Both Calumniator, & his Hearers, follow in this the vicious inclinations of corrupt nature.

(a) *Ezech. 8. 8. 9.* (b) *Tertul. lib. contra Hermogenem, c. 1. p. 411.*

But these must be overcome, when true vertue is aimed at: & that is hard. You follow the easier course, & the most taking with men, whome you affect to please. But how your conscience at present, & God here after, will approve of this, I leave to your more serious consideration. *Maledicimur & benedicimus*, says the Apostle (a) *We are spoken ill of, & we speake well, or being reviled, we blesse.* Truly I had rather find matter for a *Panegyrick*, then for a *Satyre*, & should be more willing to write some good of you, then otherwise, if there were any such belonging to you as *Protestants*. But knowing no such thing, I will supply that part, by Prayers, that God will put you into a way of being soe, by bringing you to his Faith, which now you impugne: I wish it were (b) *ignorans in incredulitate* through Ignorance, or meere want of Instruction, your sin would be lesse, & your conversion not so desperate.

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## CHAPTER XXVI.

### *Riches, & Pride of Churchmen.*

FROM p. 91. tit. 100. we have a long enumeration of the Riches & Pride, & Ambition of Popes, Cardinals, Bishops, Abbots, & all Churchmen. You blame the sumptuousnesse

(a) 1. Cor. 4. 12. (b) 1. Tim. 1. 13.

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(d)

of our Church ornaments, the solemnity of our Processions, the majesty of our Ceremonys, &c. which things being not of Faith, I think my selfe notoblidged to answer further, then by shewing a good use may be made of them.

I grant that Christ founded his Church in reall Poverly: he sent his Apostles to preach with order to live (a) uppon what they found in the places whither, they went: & be content with what was given them. He gave them a ryght to a subsistancce: declaring that (b) *as worke man deserves his dict.* And that (c) *he who serves the Altar, ought to live of it.* And altho S. Paul wat pleased not to make use of this Ryght commonly, for a very good reason: yet the rest did & he myght lawfully have done every where, & actually did it at *Philippi* (*Philip. 4. 15.*) Yet I doe not find that ever our B. Saviour stinted the Apostles, soe as if any thing were freely given, beyond what was meere-ly necessary, they should be oblidged to refuse it, or restore the overplus to the donors. Neither doe I find your Brethren in the ministry commend very much your first Reformers for retrenching some of your Bishop's lands, altho they left enough for not only a *competent* but a *noble subsistence*: nay your moderne (c) writers accuse them of sacrilege. And I doe not heare, that your richer Bishops, doe breake their shins

(a) *Luc. 10: 8.* (b) *Mat. 10. 10.* (c) *1. Cor. 9. 13.*  
(d) *W. L. & Heylin.*

with hast, to restore the surplus of their Revenues to the heyres of the donors : which they were bound to restore, if it were not lawfull for Churchmen to enjoy more, then what is necessary. Since the fall of Religion, indeed the Protestant Church hath not much encreased her revenues : which rather proceedes from lack of charity in your layty, who give you nothing : (or because the wife, & children sweepe away what remaines by each incumbent at his death) then to your love of Poverty, for which vertue you have refused it, when offered. I have heard, at least of none, who would refuse a mannor, (or other considerable Boone) when freely given : & the hard usage, which some of your tenants complaine of, from their Ecclesiasticall landlords, proves sufficiently, that you are not insensible to the allurements of the attractive metall.

Were Church men such as they ought to be the layty would have little reason to repine at their riches, altho much greater then they are. If they were Treasurers of the Poore, Fathersto the Orphans, Helps to widdows, Hosts to strangers, Protectors to the Oppressed, & common Sanctuaries to all necessitous persons such as some are in Catholick Church, whome I know, & many of whome we reade. To such as these Riches are no hindrance to their function : they give them only occasion of doing much good, & practicing their Charity. If you



think this to be blame worthy, altho Riches be soe employed, prove what you say out of Scripture: & excuse your owne Bishops from that crime, & *eris mihi magnus Apollo.*

*Voluntary reall Poverty* is much commended in the (a) Ghospel: & we have thousands in our Church who professe it, & live in it; & you could never get ten of your communion to embrace it. There is another *Poverty* called of *spirit*, commended (b) nay & (c) commanded in the Scripture: & how greate soever a stranger you are to spirituall things, yet you will not say, that this *Poverty* of hart is inconsistent with effectuall riches: otherwise it would be impossible for a rich man to be saved. A man may be a begger, & yet be far from that *Poverty* of *spirit*, which gives him a ryght to the kingdom of Heaven, because his hart is fixt uppon things he hath not. And on the contrary another man may be master of a greate part of the world & yet have his hart as free from it, as if he was not in the world: & to use the Apostles phrayse (d) *use the world, as if he used it not.* Of this sort of poore of spirit there are many in the Church, & always have beene. Heare S. Austin l. de moribus Ecclesiæ. c. 35. *Sunt in Ecclesiâ Catholica innumerabiles fideles, qui hoc mundo non utuntur; sunt qui utuntur, tanquam non utentes:* there are innumerable faithfull in the Church, who make

(a) Mat. 19. 21. (b) Mat. 5. 3. (c) Mat. 19. 24.  
(d) 1. Cor. 7. 31.

*no use of the world : there are others, who use it, of if they used it not.* What hath the Protestant Church to say here ?

*Pride, & Ambition* are personall vices : soe be- long not to this treatise. Yet I will say, that there have beene both Ancient & Moderne Popes, who have given greater examples of humility, then any your Church can shew ; & who have made appeare, that their title, *servant of the servants of God*, is no compliment. Sixtus V. would not owne his mother, when she was brought to him in rich clothes : sayng *his mothers was a poore woman*, who never wore silkes in her life, shee was as hepe heardswife. The next day she being brought to him in Rags, he presently acknowledged her. Some of them have asserted the Priviledges of their chaire, against such as in trenched on their Ryghts : which may be done without any Pride at all, seing they require it as due, not to their owne persons ; but to their chair, to its founders, S. Peter, & to his superiour, *Christ Iesus*. I never heard S. Ambrose suspected of *Pride*, for refusing to admit *Theodosius* the greate into the Church, before his Pennance for the slaughter at *Theffalonica*, or for excluding him the cancells after it. It was a Zeale of the glory of God, & the good of the Church, which moved him : the Emperour him selfe understood it so.

As for precious ornaments of the Church : I will owne ours, to be too costly, when you

shall have proved, that any thing is too good for God's service; not till then. The infinite Majesty of God is ground sufficient to oblige us to beare him the greatest respect interiourly, & expresse our duty to our Creator, & our gratitude to soe greate a benefactour, by returning to him in the best manner we can an acknowledgement of his most bountifull gifts. This serves also to stirre up in the auditory submission, respect & adoration, which otherwise would fayle.

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## CHAPTER XXVII.

*Unity of the Church in Faith, & Sacraments. G.B. ownes that Protestants are Schismatics, of severity against dissenters: & of Hugo Grotius.*

**G**.B. pag. 100. *A fourth designe of Christian Religion was to unite mankind under one head into one body, not by love, & pardoning injuryes only; but also by associating the faithfull into one body, the Church, which was to be united by bonds of love: Governed by Pastors & Teachers, & cemented with the ligaments of the Sacraments.*

**ANSWER.** You say something (though dis-

orderly) but not all: for 1. you omit *Faith*, by which we are inserted into the body of Christ. 2. You put *Charity*, which doth not make us parts; but *living parts* of that body, whose parts we are by *Faith*. 3. You adde *Sacraments*, which are only exteriour signes of interiour communication. 4. You confound *Charity* & *Sacraments*, as equally concurring to the *Vnity of the Church*: yet there is a vast difference betwixt them: the one formally quickning the members of the Church interiourly, the other only effecting it interiourly, & testifying it exteriourly. 5. Betwixt the Sacraments there is a vast difference, as to this (& you confound them) for *Baptisme*, being our Regeneration in Christ, is an efficient cause of our union with him, & makes us his members: the others are designed only to nourish those, who are already united to, & in him. When you speake of *being governed by Pastors*, I hope the Pope may find place amongst them, he being the *prime Pastor*.

G. B. pag. 101. *The Ghospel pronounceth us free, & no more servants, of men, but of God.*

ANSW. Free from the ceremoniall law of Moyses; not from that of the Ghospel, & obedience to the Governours of the Church. How changeable are your sentiments? In the foregoing page 100. the Church was to be governed by *Pastors & Teachers*: now she is to obey none

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but God : & if any man pretend to command , he  
 changeth the authority of the Church into a tyrannical  
 yoke. Soe we must have Governours , without  
 authority to command : & subjects , without  
 any duty to obey. A new model of Govern-  
 ment !

G. B. pag. 101. Those things for which we  
 withdrew from the Church , are additions to our  
 Faith. Shee added to Scriptures, Traditions : to God,  
 Images , to Christ, Saints : to Heaven & Hell, Pur-  
 gatory : to two Sacrament five more : to the spiri-  
 tuall presence of Christ , his corporall presence.

ANS. Never man spake more, & proved lesse  
 then you : who offer not oneword in prooffe of  
 these disputed points , which we declare to be  
 evident untruths. Is not this a poore begging of  
 the thing in question ? But they are , say you ,  
 additions to your Faith. Did we adde to your  
 Faith : or you cut off from ours , & that of the  
 whole Christian world , before your deforma-  
 tion ? How could we addethose things to your  
 Faith , when they were in peacable possession  
 all over the Christian world , as you owne your  
 selves , many ages before Protestancy was  
 thought on ?

You have here only one truth viz. that you  
 withdrew from the Church. Which convinc-  
 ingly proves the guilt of Schisme to lye at  
 your dore.

G. B. pag. 105. If a Society of Christians vi-  
 sible swerve from Christ, soe that communion cannot

be retained with it, without departing from Christ, then the departing from the corruptions brought in, can be no departing from the Church. If then it appear that the Roman Church hath departed from the truth of the Ghospel, those who separated from her cannot be said to separate from the true Church.

ANSWER. Here we have a Paralogisme, which myght better become a Junior Sophister, then a Chaplaine in ordinary to his Majesty. You will see it in these instances: The communion of that Church ought to be renounced, which obligeth her Children to Mahometisme. If then the English Protestant Church oblige hers to that, her communion ought to be renounced. Another: That man deserves the greatest contempt, who writes controversy, & hath nothing to write, but calumnyes & Sophismes. If then Mr. G. B. hath nothing else, but such stuffe to fill his bookes with, he knows his deserts. What think you, Sir, of such arguments? which serve only to delude an unwary reader into an assent of what you would, but cannot prove.

There is no Logician, but knows that conditionall Propositions signify only the connexion betwixt two things under such a condition; but they assert nothing absolutely, unlesse the condition be proved. For example: If a man flies, he hath wings: If the Heavens fall we shall catch larks. These, I say are granted to be true, altho the condition be impossible. Yet those who grant them, doe not expect those wings, to goe  
a Journey

a Journey, nor rely on those larks for a supper;  
In like manner suppose we should grant your  
conditionall illation, yet the guilt of schisme  
would lye on our consciences, because you ne-  
ther doe, nor can prove the *condition* upon  
which your excuse relies.

G. B. pag. 106. *The cruelty of Papists extend-  
ed it self to as much bloody, & barbarous rage, as  
ever sprung from Hell.*

ANSW. You meane, the laws made against  
Hereticks: which being made by the secular  
Power, & not by Churchmen, I think my selfe  
not obliged to vindicate them. Yet seeing the  
most severe of them all, the faggot, was til of late  
(as I am informed) in force in England, & hath  
beene actually *executed* upon some since the  
Reformation, I leave you to Answer to our Ho-  
nourable Judges, for your Pragmaticall bold-  
nesse, in censuring them soe severely. Another  
would take notice of the laws in force against  
Papists: But I let that passe. It is enough to  
vindicate our Churchmen, that they never  
made those laws, they never condemned any  
man to them. All they doe is to Judge of the  
matter of fact, whether a person be guilty  
of Heresy: & if they find him soe, to leave  
him to the secular Power. This is the most,  
that ever the *Inquisition* did, as far as I ever  
heard.

G. B. p. 108. *Gratius says, that in Charles  
the V.'s time more, then one hundred thousand, were*



*butchered on the account of Religion. And in his son Philip's time the D. d'Alva did in a short time cut downe 36000.*

ANSWER. *Grotius* was an eminent man for severall things; but not renowned for his skill in *Arithmetick*, I have heard from one well acquainted with him, that he could not count ten: that he knew not the ordinary currant mony of his country: that when he escaped out of prison, he had like to have beene discovered by a ferry man, by that ignorance; he was soe noted for it. Soe I should not wonder, that he were mistaken in his calculation of soe many thousands. Secondly, it is probable, hereckons into the number of those butchered, such as perished in the Boores war in Germany, & wars of the low countrys: whose death must be put to the account of their *Rebellion*, not to that of *Religion*. Thirdly he writ in favour, & defence of the *States* cause: to whose vindication it was necessary, that the motives of their taking armes against their Soveraine, should be aggravated to the utmost. We all remember the infamous inscription put over the *Niche*, where the statue of the late King of Happy memory stood: all the world knows that without any disparagemēt to the rest there never before had beene a king, who lesse deserved such a title; yet no doubt had that usurped Government continued, storyes would have beene invented to prove it, & those concerned in the *Rebellion*,

would have belived them, as you doe *Grotius*.  
 Lastly suppose all *Grotius* says tru, It follows  
 only, that it was the misfortune of those greate  
 Princes to have many offenders in that kind in  
 their time, provoke the sword of Justice. As if  
 in England a spirit of theiving should spreade it  
 selfe amongst the People, for which in the time  
 of the best of Kings many may suffer, yet with-  
 out reflecting on the honour of the King, or  
 equity of the laws. These are not *crimes* of the  
 Government; but *misfortunes*, for which Prin-  
 ces are to be pittied, not reproached with  
 them.

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## CHAPTER XXVIII.

*Zeale of souls in our Bishops. And con-  
 cerning Reformers. Where, of  
 S. Cyran, Arnaud, & Jansenius.*

G. B. p. III. What doe Popes about feeding  
 of souls? when doe they preach the Gospel?  
 or dispence the Sacraments?

ANSWER. They doe it dayly, by all those  
 persons, who by authority derived from them  
 doe it. As our Kings administer Justice by their  
 Judges. And did you enquire of those who ha-  
 ve beene at Rome, you would heare, that  
 Popes doe administer Sacraments in person.

R 2

*Ibidem. Cardinals, Bishops, & Abbots, imitate their Holy father, abandoning wholly the worke of the Gospell.*

ANSWER. You cannot discover better who is your master, & what a proficient you are in his schoole, then by venting such palpable untruths. Cardinal *Barbarin* Deane of the Sacred Colledge hath beene knowne, to accompany many times malefactors to the Gallows, heard their confessions, moved them to a detestation of the sins, which brought the in to that punishment, raysed them up to hopes of pardon through the merits of our B. Saviour: & comfort them with hopes of a happy life, after that tragicall end of this. I name him in particular because he is, knowne to many of our Nation, who have & doe acknowledge his civilitye to to them, altho of a different perswasion. In time of the greate Plague, under *Alexander VII.* he visited in person places infected, inquired after the wants, informed of the diligence of the Officers appointed for the releife of the sicke, & provided according as occasions required both for soul, & body. *S. Charles Borromew,* a Cardinal & ArchBishop gave soe greate examples of Pastorall Vigilancy, & Apostolicall Zeale, that none of our Reformed Prelates ever will imitate them. Your confidence is admirable in relating such evident untruths, which all who have seene France or Flanders, can contradict. Inquire of the life of the present

Lord Bishop of Gant : of severall in France : & if you have one ounce of good blood in your body, some of it will appeare on your face.

G. B. pag. 112. I deny not, but not even these last ages have produced greater men amongst the Papists who seeme to have designed the reviving of the ancient discipline, both among the Clergy, & the people. But as these instances are rare, so they were hated, & persecuted: witnesse Arnold's booke of the frequent communion, Iansenius & S. Cyran.

ANSWER. There is no pretence more dangerous, or even fatall to both Church & state, then that of reforming abuses, & reviving antiquated laws, which serves every Pragmaticall head, as soone as he hath read the ancient statutes, or Canons ( though he understands the sense of neither ) to detract from the present governmēt, & ( if by meeting others as rash as himself, he is enabled for such a work ) to endeavour the change of it, under the specious pretext of Reformation. You must owne the truth of this, unlesse you will justify the late rebellion in England, which was begun, carryed on, & finisht under that colour.

The opinions of men are as different, as their faces, scarce ever two alike: education, diet, company, freinds, businesse, & other extrinseck occasions alter our Judgment of things: many more have influence on our Judgment of Governments, But most of all, love & hatred have an imperceptible, yet irresistible force over

our understanding : ſoe that one, & the ſame action will to one ſeeme to deſerve a *Panegyrick*, which to another ſhall be the ſubject of a *Satyre*, merely becauſe they are variously affected to the perſon who acts. Some, in fine, are ſoe wayward, humourſome, & peeuiſh, as to be diſpleaſed with what ever is done by others; who can agree with nobody, not becauſe every body gives, but becauſe they take from every body occaſions, of offences.

It it a greate error, to think that every one who blames another, hath Reason for it. No man over was ſoe holy, ſoe perfect, ſoe wiſe, as to ſatify every body, & find no *Momus*, who blamed him. S. Paul was held a blaſphemer & an enemy, not only to the Ephesian (a) *Diana*; but alſo to the Temple (b) of *Hieruſalem*. What leſſe guilty, then the Apoſtles? yet ſome thought to doe God (c) good ſervice in killing them. What more innocent, then *Ieſus* newly borne? yet he was forced (d) to aſtyght to ſave his life. What leſſe reprehensible, then his doctrine, his mannes, his miracles, his perſon? yet his doctrine (e) hath beene accuſed of blaſphemy, his manners (f) of Gluttony, his (g) miracles of magick, & his perſon (h) of being beſide himſelf. None ever had a miſſion from Heaven, with more convincing proofes of Miracles,

(a) *Aſt.* 9. (b) *Aſt.* 24. (c) *Ioan.* 16. 2. (d) *Mat.* 2. 13. (e) *Mat.* 26. 65. (f) *Mat.* 11. 19. (g) *Luc.* 11. 15. (h) *Mar.* 3. 31.

then Moyses & Christ: yet both had their Schismaticks, Moyses not only *Core*, & his fellows; bur also *Aaron*, & *Mary*, & Christ had, the Capharnaits, Scribes, & Pharisyees, & one of his Apostles. And if we doe not shut our eares, we shall heare God himself by horrid blasphemys censured for bad governing the world: & even for not creating it well: man by a presumptuous folly preferring his owne dimme lyghts before the (a) *inaccessible lyght* of God, before whome even man's (b) *greatest wisdome is folly*.

It is therefore a greate folly for any one to hope to give satisfaction to all, or even to avoyde censure of some. That is a good fortune, not granted to Saints, Martyrs, Apostles, or even Christ himself, (c) *God Blessed for ever more* & with what probability can any man hope for it? Our endeavours must be, to give no ground for detraction, & soe to behave our selves, as nothing may be reproacht us with *Truth*.

Governments are more obnoxious to censures as including greater variety of Actions & designs, in which more persons are concerned as Acting in, or suffering by them. This makes a vast diversity of Iudgments in severall persons, according as they fancy themselves regarded, or neglected, advanced, or kept backe, bene-

(a) 1. Tim. 6. 16. (b) 1. Cor. 3. 19.

(c). Rom. 9. 5.

fitted, or prejudiced by them: & according as  
 they hope, or feare from them. A private man  
 possest with an opinion, of his owne abilitye,  
 (which no body sees, but him selfe, nor he ne-  
 ther, but through selfe-love) shall think him  
 self as fit to sit at the Helme, as those who doe:  
 & finding his preferment not to answer the opi-  
 nion he hath of his owne capacity, thinks him  
 selfe wronged by those, who are advanced be-  
 fore him. To revenge this imaginary wrong,  
 he commits a reall one, by blaspheming hygher  
 & lower Powers, calumniating their Actions,  
 censuring their commands, & judging their  
 judgments. Erecting within himself (through  
 a criminall rashnesse, & ridiculous Ambition)  
 a *Tribunall* over those, to whome by *Publick*  
*Authority*, he is *subject*. This man by some wea-  
 ker then himself, shall be looked on as a wise  
 man, a Zealot of the pubick good, & a good Pa-  
 triot: when in reality not Prudence but Passion  
 governes his tongue: Which only vents some  
 indigested choler.

I grant that in all governments there are  
 some inconveniences, which we may wish  
 were corrected. The Passions of some, the wea-  
 kenesse of others, cause disorders, which may  
 be punished; but not prevented. Those who  
 governe, are not always at their owne disposall  
 sometimes to pleasure their freinds, sometimes  
 to accoyde displeasing others, they are in a  
 manner forced to some things, which were



they left to themselves they would not doe. They must sometimes give way to a lesser evill to avoyde greater. In which they deserve rather compassion, then Blame: more over they are indeed greater then others, yet not Gods; but men: not omniscient; but ignorant of many things which passe in their government, & it may be are acted in their name, & by their authority, yet contrary to their intentions, which are (supposed to be) always, for the publicke good. It may be they know the thing, & dislike it; but know not how to remedy it without some other inconvenience (the avoyding of all faults, is reserved for Heaven) Amongst men, he is best, who hath fewest faults, not he who hath none (such an one is a *chymera*) & small ones may be connived at, in consideration of greate vertues. Thus every private man ought to suppose that the supreme magistrate either doth not know the faults of those he employs, or thinks them not considerable, or knows not how to remedy them without incurring others as greate, or greater.

What is the duty then of a private man, who sees these miscarriages? 1. To pray God, to mend all, or at least to prevent bad consequences. 2. If they have occasion & abilityes to acquaint those, who may redresse things, with what he thinks a misse & suggest, if he can a proper remedy: yet to leave the applying

that remedy to those who are charged with the publicke concerne. 3. In case he be involved in common, or private sufferings, he ought to beare it patiently, & expect the turne of the Tyde. 4. He may reforme his owne life, & actions according to the severest laws of state & canons of the Church provided he become, not by that troublesome to his neyghbours (over whome he hath no authority) or dangerous to superiors (whose authority over him is establit by God) or disturb the publicke Peace, which is to be preferd before all advantages, which can be hoped from those petty *Reformers*, or their *Reformations*. 5. Having done that, he ought to content himself, & presse lawfull superiors no further, assuring himself he hath fully complied with the utmost of his duty, by acquainting his Rulers with what he thinks, is for the publick good, & by correcting himself. And he may suppose, that if these do not follow his advice, ether they see the thing not feasible; or foresee other inconveniences, or expect some fitter conjuncture. Whereas by further urging, he cannot but offend: for to communicate his dislikes to others, to draw them, first to joyne in *Petitioning*, with a seeming submission, then by a real violence to force *superiors* to what they pretend, to unsettle the present Government; & to aime at setting up a new one, under pretence of *reforming* the old, is in the state *Sedition*, & in the Church

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(a)

*schisme* : as greate crimes against both, as any, except *Rebellion & Heresy*, to which they dispose.

Soe that this *Reforming humour* in particulars, is the daughter of *Pride*, & mother of *Heresy & Rebellion*. Which makes it be suspected by all lawfull superiors in all establisht Governments, till they know all the particulars of which it consists. *Absalon* (a) alleadged plausible reasons, for altring the Government of *Israel*, & *Oza* (b) for upholding the *Arke* with his hand. The first that the state was abandoned, no body looking to the administration of Justice. The second, that the *Arke* was in danger of being overturned. Both greivously offended, exceeding the bounds assigned them by God, not withstanding their specious pretences.

Now to the subject of your complaint. The Roman Catholick Church, holding her Faith by Tradition of all ages from the Apostles, & never admitting the least alteration in it, from which she is preserved by the helpe of the Holy Ghost, promist to her by (c) *the Authour*, & finisher of it : In this shee knows there can be no occasion for it, by any error. As to her discipline, shee acknowledges some alterations, & hath no difficulty to admit of a *Reformation* provided things be done according to order. This appeares first by her Councils, even that of *Trent*, & severall celebrated in *France*, &

(a) 2. Reg. 15. (b) 2. Reg. 6. (c) Heb. 12. 2.

Germany, in this last age. Secondly by the practice of severall Prelates, *S. Charles Borromeus* in Italy, *S. Francis de Sales* in France, & others elsewhere. Thirdly by those of a lower rank, as of *S. Philip Neri*, who establisht the Congregation of the Oratory in Italy: *Pere Bernier* (after wards Cardinal) who establisht that in France: *Pere Vincent de Paul*, who founded the Preists of the Mission: all Congregations of Clergy living in common, under the obedience of their severall superiours. Lastly did you regard what they are, not what they are sayd to be, & as much consult the Rules, & Lives of the *Iesuits*, in themselves, as you doe in the writings of their profest enemyes, (whose testimony for that reason you ought to suspect) you would be forced to owne, that *S. Ignatius de Loyola* hath reformed the Clergy establishing a Congregation of Clergy-men, who live more conformably to the most ancient Canons, & to the Ecclesiasticks of the primitive Church, then any your whole reformation hath, or shall be ever able to shew. Which you would perceive, did you reflect that the numerous & bitter Enemyes which they have had, never doe alleadg any things against their lives, or Rules: which is a convincing prooffe they are irreproachable,

Now a word to those, whome you commend for endeavouring à Reformation of the R. C.

*Iean du Verger* Abbot of *S. Cyran*, was only a

private Preist, not a Doctor of Divinity nor  
 recommended by any other degree, which myght  
 distinguish him from the meanest: having no  
 Jurisdiction, even over the Abby of which he-  
 bore the title. But his personall endowments,  
 ether to good or evill, were exceeding greate:  
 A large, & comprehensive phancy, a tenacious  
 memory, & a Judgment, to use all his lear-  
 ning seasonably: Deepe melancholy, aboun-  
 ding with adust choler was his temper: the first  
 fitted him for the labour of hard stndyes: the  
 second emboldened him to write, whatsoever  
 he fancied, without any regard to persons how  
 greate soever. Those who particularly knew  
 him, say, that no history shews a man of a more  
 intriguing wit, & fitter to head a faction. For  
 using too much this faculty, he was by the  
 King's authority cast into prison, being accu-  
 sed by a Bishop (whome he had before in-  
 rehyled) who discovered his designs  
 through horror of them. *Cardinal de Richelieu*  
 being solicited to release him R. S. late Bishop  
 of Calcedon, answerd. *You Lordship doth not*  
*know the man you speake for. Had our fathers dealt*  
*free with Calvin, France had enjoyed Peace.* "Now  
 I would know of Mr. B. whither it be tole-  
 rable for a private man, to caball in his owne  
 Church, to frame a party in it besides &  
 contrary to the orders of its lawfull superiors,  
 oppose all establisht order, to unsettle old  
 customes, & introduce new ones, to make

„for a new Government?“ If you approve this in *S. Cyran*, how can you blame it in your *Phanaticks*?

*Antony Arnaud* was once a Doctor of the Faculty of Paris, but was cast out of it, & degraded by the other Doctors, for his odde sentiments in matters of Grace, which he obstinately defended, even after they were censured by Rome, France, & his owne Faculty. And why myght not that faculty retrench from its body members, who refuse to submit to the major part; as by the law of nature all are bound to doe, where there appeares no sin? I know of no other persecution he ever endured. As to his booke of the *frequent Communion*, it tended not the reforming, but to the destroying the Sacrament of Pennance, as is seene by its effects, where it prevayles. I will not say he designed soe much, I leave intentions to God, the (a) *Searcher of harts*. Many times a Bucke is shot as, & a man is killed. How ever it was unexcusable in him to endeavour to change the customes, & laws establisht by the Church, & in force. His title of Doctor could entitle him only to explicate the laws received, & conform to them, not to abrogate, & reforme them: for a Doctor, as such, hath no jurisdiction, without which no laws can be made, or unmade. The least Bishop, nay the meanest Curate of a Parish hath greater Power as to laws, then

(a) *Hieremy 17. 10.*

the greatest Doctor, as such: seing those have some jurisdiction, & this hath none at all.

*Cornelius Iansenius* was a Bishop, soe his case is different from the rest, for he had jurisdiction. Yet why he should be cited amongst the Reformers, I know not, He hath written severall workes: *Mars Gallicus*, Annotations on the Pentateucke, & the Ghospels: *Alexipharmacum*, & his *Augnstinus*. His *Mars Gallicus* is an invective against the french designs. His Annotations, & *Augustinus*, doe not touch the discipline of the Church. He contradicts in them some points of the doctrine of the Church, defined in the Council of Trent: which drew the censure of Rome on the later worke of his: yet without touching his persō, who by *his will* submitted his *Augustinus* to the censure of Rome: *in whose communion he always lived*, & did then dye, as an obedient son of it. To know the opinion he had of your faction reade his *Alexipharmacum*, (which he writ against your Brethren at *Boyleduc*) & you will see it.

What reason have you to complaine of severity used towards him? I know of none. His person was never toucht by any censure.

As for the Disciples of *S. Cyran*, & *Iansenius*, I grant there is amongst them a spirit of independantisme. (And what assembly of men is entirely free from such?) Yet you cannot glory in them, if what Mr. Brevint says in his Preface to *Saul & Samuel at Endor*, be tru that they are



more dangerous to a Protestant then even Mis-  
sioners, or, Jesuits: & therefore warnes all to a-  
voyde their company. Soe that even those who  
dislike something in us, condemne you.

## CHAPTER XXIX.

### *Other small objections.*

**G.** B. pag. 112. *Papists make children Bishops, Gallow of pluralities, non-Residences, commendams, &c. which are every day granted at Rome.*

ANSWER. Here are acompany of hard words to fryght your Reader from Rome, as Birds are fryghte from corne with a rattle: & there is likewise more noyse, then substance in both.

I have lived in the greatest Catholicks Prin-  
ces dominions, & never saw, nor heard, of  
what you say is dayly done. Our Canons re-  
quire 30. yeares for a bishop: few are made soe  
young most are promoted to that dignity very  
ancient. Yet this age being determined only by  
Ecclesiasticall law, I will not deny, but that on  
some extraordinary motive some have beene  
dispensed with. If you blame this, see how you  
will excuse S. Paul, who made S. Timothy  
Bishop of Ephesus in his youth. 1. Tim. 4. 12.

If you condemne pluralities in our Church,  
how

how will you excuse your owne, in which they are practised? must the *canon law* be a *cable* rop to us, & a *cobweb* to you? If you dislike *pluralities*, begin with reforming your owne brethren, his majestyes *Chapplins in ordinary*, who can find a conscience to keepe two Benefices, if they meete with a Prince who will bestow them.

As for non *Residencys*, (a) I demand, whether it be not lawfull for a Bishop to be absent from his Diocese in the circumstances following 1. For the good of the Church, as in generall, or particular Councils? 2. For the good of the nation, as in our Parliaments? 3. For the good of their Dioceses, as when *Flavianus*, Patriarck of Antioch went to Constantinople, to preserve his Episcopal seate from being ruined, by appealing *Theodosius* the greatesse offended for the throwing downe of this statues? 4. For any other reason soe weyghty, that evidently it may be equivalent to the good, which his residence myght bring? No Papists thinks them lawfull but only on such occasions: for as for such, who do absent themselves ether for ambition, or Envy, or pleasure, or friendship, or any other unlawfull designe; or for some good, but soe little, as not to countervayle that of their duty to their flock. we no lesse blame them, then you: our canons for Residence are as severe, as can be, & those often executed with the ut-

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(a) *Vide Aug. epist. 138.*

most rigour, What doe you more?

*Commendams* offend you, that is, the recommending the meanes of Abbyes to those who are not monks. Yet we give them only to clergy-youto mere lay men. Secondly we give them only for their lives; you give them to their heyres executors, administrators, & assignes. 3. We leave the Abby, & its legall superiors a competent subsistence for the monks. You turne them a begging, out of God's Blessing into the warme sun. When you have proved, that it is more lawfull for you Church to steale a Goose, then for ours, to pluck a quill, I shall beleive your procedure legall, & ours illegall.

G. B. pag. 112. *They struggled hard against the honest attempt of those who laboured to have had residence declared to be of Divine Ryght, in the Council of Trent.*

ANS. What myght the Catholick Church doe to please you? Had she past that declaration you would have (clamoured at your ordinary rate, against new *definitions of faith* now she rejected that Definition, she opposed the honest attempt to premote it & she must be in the wrong & those who oppose her, in the ryght, what ever shee or they doe, because shee is the Church, & they a discontented party in her. In fine, as the Iews proceeded with our Saviour the Bridgroom, soe do you with the Bride, the Catholick Church her Actions what ever

they are, are blamed. To (a) *what are the men, of this generation like? They are like unto children sitting in the market place, & saying: we have piped unto you, & you have not danced: we have mourned unto you, & you have not wept.* For doth the Church make a decree, you blame her for it: doth she not make it, you blame her for that too. But *Wisdom* is justified by all her children.

*A Conclusion of the first, & Beginning of the second Part.*

G. B. pag. 116. I have run around that greate Circle, I proposed to my selfe: & have examined the designs of Christian Religion, & have found greate contradiction given to them by the Doctrines of that Church.

ANSWER. You have indeed run a round & that so long, that you are giddy with it, as appears by your frequent, & greate falls, so evidently against common sense, as I have all along observed, & yet I have not observed all, for that would have been too tedious to the Reader, & have taken up more time, then I can bestow upon trifles. You have skewne no contradiction, betwixt doctrine of the Catholick Church, & the designs of Christianity: I have shewne their conformity. But your Booke

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(a) *Luke 7. 32.*

discovers a *designe* against *Charity*, which is the Hart of Religion, it being a heape of rash Judgments evident calumnyes, or uncharitable surmizes, I say nothing of your faults against reason your incoherent notions, groundlesse Judgments, & perpetuall sophismes : because altho these are greate faults in themselves, yet not considerable, in presence of those others against *Charity*.

And these faults are the greater, for being brought to up hold a *schisme*, a *designe* contrary to Christianity : it being a most certaine Truth that *noman can have the love of God, who withstands the union of all men in one Church. Non habet Dei Charitatem, qui Ecclesia non diligit unitatem.* Aug. lib. 3. de Baptismo cont. Donat. c. 16. And all your pretences of causes given of your separation, are but frivolous : this taring in peices the mysticall body of Christ, is so greate a sacriledge, that no pretext can excuse it. Apparet (sayth S. Austin l. 2. contra Epist. Parmeniani c. 11.) *non esse quicquam gravius sacrilegio schismatis, quia pracidenda unitatis nulla est justa necessitas.*

When I saw you reflect on your *runing* so long round in a circle, I hoped ynu would come out of it : & was in hopes, that ether I myght have beene a spectator of your following course, or else that you would have ledde me a more pleasing walke. The *designe* of S. Austin (a)

(a) Aug. l. 1. Retract. c. 7.

came to my mind, who represented the Piety of Catholicks, & the vicious lives of the Manichyees, in his two bookes *de moribus Ecclesiae Catholicae*, & *de moribus Manichaeorum*, & I imagined you myght designe the like in the two parts of this booke. I expected you would have given us a *Panegyrick* of your owne Church, after you had spent your Satyricall veine on your *investive* against ours. I thought we should have seene described the Beauty of the Protestant Church, the advantages of Communion with it, the perfection of its Faith, the decency of its ceremonies, the Majesty of its Hierarchy, the reasonableness of its canons, the fullness of its conducency to Piety in this life, & Blisse in the next. And all these confirmed with examples of the vertuous lives of its devotes.

But how much have I been mistaken! for casting an eye a little further, after some few words in commendation of your Faith, I find you throwing dirt againe, as fast, as before: or rather faster, as if in the first part you had only essayed, what in the second you act in earnest.

Doth your Garden (the Church, Cant. 4. 12. is compared to one) afford only that one flower? Is the soyle so barren, or so ill cultivated, as none else should be found in it? or if there be any other doe they thrive so ill, as not to be worth being pointed to? Or doth it come, from a morosity of nature, which inclines you to blame,

& reprehend ? or from a propensity to entertain thoughts only offaults, & imperfections, as flies pitch upon ulcers, & some other creatures wallow in mire ? or from another quality worse then that, which turnes all to bad, as a foul stomacke turnes all food into peccant humours, & a spider draws Poyson from thar flower, whence a Bee draws Hony ? something of this must be : for I will nether say there is nothing reprehensible in the lives of Catholicks, it is a propriety of the *Triumphant Church*, to be free from any *spot, or wrinkle* : nor that all is bad in Protestant besides their Faith that being the condition of the damned spirits in Hell. But I supercede these personall Reflections, & follow (though with little comfort) you in the new maze, you lead me into.

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## CHAPTER XXX.

*Catholick Faith delivered by men divinely inspired. Rules to know true Tradition. Faith never changed.*

**G**. B. pag. 116. *The first Character of our Faith, is that it was delivered to the world by men sent of God, & divinely inspired, who proved their mission by miracles.*

ANSWER. All Divine Faith is built to the



veracity of God : the men, who delivered it at  
 first, were but the organs by which God spake,  
 & their Words were his words. When you received  
 the word of God, says S. Paul 1. Theff. 2. 15. Which  
 when you received of us, you received it not as the  
 word of men; but (as it is in truth) the word of God.  
 Hence those men frequently use that phrase:  
*Hæc dicit Dominus. Thus says the Lord.* And Faith  
 is no further a Theologicall vertue, then it re-  
 lies, solely, & only, on the truth (Veracity) of  
 God, as on its formall object: as with our Divi-  
 nes, & out of them Dr. Pearson, in his learned  
 explication on the Creede teaches. And in this  
 even those men *θεο δίδαστοι*, Divinely inspi-  
 red proceeded as we doe, resolving their Faith into  
 the veracity of God as well, as we: for their faith  
 was *univoca*, of the same nature with ours, with  
 this only difference, that the formall object was  
 applyed to them cleerely, & to us only obscu-  
 rely. The assent to such a mystery in Christ was  
 science, or vision; not soe in any others: he myght  
 say, (a) *We know what we speake; quod scimus*  
*loquimur, & quod vidimus testamur, & we testi-*  
*fy what we have seene;* The rest must say (b) *cre-*  
*dimus propter quod & loquimur. We beleive, &*  
*therefore we speake.*

In this manner faith was first spreade in the  
 world. I say the Catholick faith; not your Prote-  
 stant faith, which as it containes your positive,  
 & negative articles (otherwise it is not Prote-

(a) 1o. 3. 11. (b) 2. Cor. 4. 13.

*stant*) was never delivered by any man divinely inspired; but invented by your first Reformers, who (as I have sayd chap. 22. f. 1.) taking the whole summe of faith revealed, topt, & lopt off it as much, as they pleased, & from them you have not the Christian; but the Protestant faith, *Fides temporum, non Evangeliorum*; a faith of the times not of the Ghospels, says Tertul. Were these the men of God divinely inspired & assisted by miracles?

G. B. pag. 116. The doctrines about which we differ, can pretend to no such divine Originall.

ANS. You know we hold this not to be true: we received all by the same authority, from the same hand.

G. B. pag. 117. What man sent of God was the first Authour of the beleife of the corporall presence, of the Sacrifice of the Masse, of the Popes supremacy, of Purgatory, of Indulgences, & of all those innumerable superstitions; of which scripture is absolutely silent.

ANSWER. Christ was a man sent of God, & he was the first Authour of them.

G. B. Ibidem. If these doctrines were not the off spring of Revelations, we cannot be obliged to beleive them as such.

ANS. Your former legerdmain comes again, another conviction of your disingenous proceeding. This appeares by these Propositions: If the Bible were not the off spring of Revelation, we should not be bound to beleive it. If Christ were not

tru God, we should not be bound to adore him as such. Could you with patience heare a Pagan with such a flyght undermine the authority of the Bible, of the honour doe to *Christ*? Prove what you odiously suggest, that the things you wrongfully call *superstitions*, are not revealed: & you will doe something to the purpose. But you are too cunning to attempt any such prooffe, which you know surpasses your strength. And therefore you had rather suppose then prove it, that being more proportioned to your *capacity*, & Religion.

G. B. Ibidem. They vouch Scriptures for prooffe to some of these, but these are soe far stretched, that their sure retreat is in the Sanctuary of Traditions.

ANS. You speake as dogmatically, as if it were *ex Tripode*. Here is an Assertion without any prooffe: & soe is a convincing prooffe, that you have none. Tradition is indeede our Sanctuary, to which you have no claime. By it we received 1. Scriptures, 2. the sense of Scriptures, which is their soul.

Now when Scriptures are doubtfull in any point, or as you phrase it, seeme not to reach home, without *Stretching*, can we have better assurance of their tru meaning, then by the authority of the Church, which is cleerely commended us in Scriptures themselves. And in following her sense, we are certain we follow Scriptures: which is the discourse of S. Aug. l. 1.

contra Crescon. cap. penult. *Quamvis hujus rei de Scripturis Canonicis non proferatur exemplum, Scripturarum etiam in hac re à nobis tenetur veritas cum hoc facimus, quod universa jam placuit Ecclesiae, quam ipsarum Scripturarum commendat auctoritas, ut quoniam Sacra Scriptura fallere non potest, quisquis falli metuit hujus obscuritate questionis, Ecclesiam de illâ consulat, quam sine ullâ ambiguitate sancta Scriptura demonstrat.*

G. B. Ibidem. *Till it be proved, that an error could not creepe into the world that way, we must be excused from beleiving.*

Ans. Unlessse you prove, that errors have crept in that way, you are inexcusable. You actually rejected those things, as errors, which were in possession all over the world: unlessse you prove them to be such, your fact is criminal.

G. B. Ibidem. *It is not possible to know what Traditions came from the Apostles.*

Ans. *Habemus hic consistentem reum.* For if it be impossible to know what Traditions were Apostolicall, your Reformers act in rejecting soe many, was rash, & inconsiderate. They had beene better advised, to retaine all, as they found them in the Church, them to cut them off. But your procedure is as different in this as in the rest, from S. Austin. For was any thing doubted of: this Saint's methode was to consult the Church, & adhere to what shee beleived, or practised; (as you see in his discourse

above ) you consult the Church too, but it is only to reject her practice, & condemne her sentiments,

The weyght of the authority of the Church may be sufficient, to convince which are *Apostolicall Traditions*, as it convinces which are *Apostolicall writings*. Yet we have other signes. I will instance in two one taken from S. Austin l. 4. de Bapt. contra Donat. cap. 24. *Quod, universa tenet Ecclesia, nec à Conciliis institutum, sed semper retentum est, non nisi Apostolicâ traditum auctoritate rectissimè creditur.* We ought to believe those things to have come from the Apostles, which the whole Church holds, & were not introduced by Councils; but were always in use. To prove this, it is enough, that the first persons, who mention them, speake of them, not as of things newly begun; but which were of ancient practice.

The second rule is taken out of Tertullian l. de præscript. c. 28. *Age nunc omnes erraverint, deceptus sit & Apostolus de testimonio reddendo quibusdam, nullam respexerit Spiritus sanctus, uti tam in veritatem induceret, ad hoc missus est à Christo, ad hoc postulatus de Patre, ut esset Doctor veritatis, neglexerit officium Dei villicus, Christi vicarius, sinens Ecclesias aliter in terris intelligere, aliter credere, quàm ipse per Apostolos predicabat. Ecquid verisimile est ut tot ac tanta Ecclesia in unâ fidem erraverint? Nullus inter multos eventus est unus exitus, variasse debuerat error doctrinæ Eccle-*

*fiarum. Cæterum quod apud multos unum invenitur non est erratum, sed traditum.* Suppose says he, that all churches have erred that the Apostle was deceived in the testimony he gave to some the holy Ghost looked to none, to leade it into truth to which intent he was sent by the son, & demanded of the father, to be the Doctor of truth: let the steward of God, the Vicar of Christ neglect his duty & permit the Churches to understand, & beleive otherwise, then he had taught by his Apostles. Is it probable, that all Churches should by error fall into one & the same opinion? when there are soe many by ways, those who loofe the hygh way would scarce wander into the same error. Soe that certainly what is found one & the same in many Churches is no ertor newly invented, but it is faith of old delivered. Thus Tertullian. Answer you to his discourse, if you can.

G. B. pag. 108. A late ingenious writer, whose sincere zeale had drawne censures on himself, & his booke, tooke away to repayre his reputation by a new method of proving Popish doctrines that they had them from their Ancestors, they from theirs. But this pretence hath beene baffled by Mr. Claud, as all know, who have beene soe happy as to reade his workes.

ANSWER. I am perswaded, that your Prelates will scarce think it sincere zeale in Monfr. Arnaud (of him you speake) that the stood out so long against his spirituall & temporall Superiors. But let that passe. You discover your ignorance in saying that Method was new, or that

Arnaud invented it. Mr. Tho. White had it before Arnaud: Mr. Fisher a Jesuit, before T. W. Bel-  
 larmin before him: & S. Austin, S. Stephen Pope,  
 & Tertullian, before them all. I have read Mr.  
 Claude's workes, & was far from finding soe  
 much satisfaction, as you promise your Reader,  
 I beleive rather upon heare say, then on your  
 owne experience. Nay I have from one of the  
 eminentest wits, of the french *Hugenots*, that  
 Claud was not much esteemed amongst his  
 owne for those workes: which would have  
 beene neglected, had not Arnaud's enemys  
 commended them. You say *Claud Buffled him*:  
 others are of a different opinion. I confesse  
 Mr. Arnaud, though very learned, yet seemed  
 not qualified to manage a controversy in defence  
 of *Church-Authority & Tradition*: having (as  
 much as lay in him) weakened both, by his  
 writings, & practice, during the time he stood  
 out against the *Censure* & the *Formula*. Which  
 gave such advantage to Mr. Claude, who indu-  
 striously gathered together, & cunningly re-  
 turned upon him his owne arguments) that  
 some thought he foyled his adversary. Yet  
 without any prejudice to the *Catholick cause*,  
 which is not concerned in Mr. Arnaud's personall  
 saylings.

Let us now heare, what you can alleadge  
 against the authority of Tradition, to prove a  
 change unobserved in our Faith.

G. B. p. 121. We know the chalice was taken



from the people 250. yeares agoe.

ANS. 1.º You are mistaken in your epocha: S. Th. 3. p. q. 80. a. 12. assures it was in his time taken away in many places: & he lived 400, yaeres ago, & from the beginning some persons, & on some occasions received but one species. 2. This is an argument that changes cannot happen without some notice taken of them: As in this, we know when it begun (with the *schooles*) who opposed it, (the *Hussits*) what Councill commanded it, & condemne its opposers, that of *Constance*. Which confirms our Rule, that when none of this appeares, there hath beene no change,

G. B. Pag. 121. *All once worshipt in their mother tongue, but after (by the over throw of the empire) the latin tongue decayed, the barbarous worship was obtruded on the world.*

ANS. This proves a change in the People, whose language was spoyled, with the mixture of Barbarous termes; not in the service which the continued the same: it continuing in latin, as it was before that inundation of Barbarians.

G. B. p. 122. *We know that for the first seven Centuries the Christians world abhorred Images.*

ANS. In what age did S. Gregory the Greate live? sure with in the first seven Centuries. And he l. 7. ep. 109. & l. 9, ep. 8. rebuked *Serenus* Bishop of Marseilles for casting them out of the Church. Was not S. Austin with in the first seven Centuries he l. 1. consens. Evang.

c. 10. Speakes of the pictures of Christ, & the Holy Apostles S. Peter, & S. Paul. Thus I have past your three instances to prove a change in the *faith* of the Church: which you us sherin, with that emphaticall terme *WE KNOW*. If you have many other such points of *KNOWLEDGE*, for the divertisment of the learned world, I wish you to publish them. I am perswaded few, besides your self know such things: most know them to be false.

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## CHAPTER XXXI.

### *Revelations, & Miracles.*

G. B. pag. 123. The Papist Church pretends to revelations for some of her most doubtfull opinions: which are the visions & extraordinary inspirations of some of their Saints, from which they vouch a Divine confirmation to their doctrine.

ANS. If you know of any decree made in matter of faith, uppon a private revelation, shew it. Till you do so, I will not beleive it. S. Thomas 1. p. q. 1. a. 8. ad 2. absolutely excludes all private revelations from grounding Faith. *Innititur Fides nostra revelationi facta Apostolis & Prophetis; non autem revelationi, si qua fuit aliis Doctoribus facta.* Out faith relyes on revelations made to the Apostles, & Prophetes; & not on such as are made to other Doctors.

G.B. pag. 124. *Saint Paul being put to glory of visions, & revelations, was to run backe 14. yeares for one.*

Ans. S. Paul says that he had 14. yeares before that greate *revelation*; but he never sayd, he had noe other sether before or after. And that *Revelations* were not soe extraordinary in his days, as you think not only amongst the Apostles; but ever amongst ordinary Christians, you many learne out of S. Paul 1. Cor. 14. 30. 32. *If any thing be revealed to another, that sitteth by, let the first hold his Peace, for you may all Prophecy one by one, that you may all learne, & all be comforted. And the Spirit of the Prophets, are subject to the Prophets.* And can you think the Apostle should have no *Revelation* for soe many yeares, when the meanest Christians had them even in the middle of their publick assemblies, wherethey met with soe many distractions? What will you say to excuse your *Ignorance*, If other *Revelations* made to S. Paul, be recorded in Scripture? now soe it is: for first *Amacedonian* (a) appeared to him. 2. Our Lord (b) spoke to Paul in a vision. Nay the very place you cite to prove your error confutes it: for he says: (c) *least I should be exalted above measure through the abundance of revelations, there was given.* He had then **REVELATIONS**: nay *Aboudance of Revelations*. See how carelessly you reade, how ill you understand, & how negligently you write  
out

(a) *Act. 16. 9.* (b) *Act. 18. 9.* (c) *1. Cor. 12. 7.*

out of *Scriptures* ! for you are certainly convinced, that when S. Paul spoke of that one, he did it not because he had beene favoured with no other ; but because that was a singular favour, & as such esteemed. But I dispute seriously against a man, who regards not what he writes.

G. B. pag. 124. *Are they not credible storyes, of Christ's appearing to some of their shee Saints, & kissing them, being married to them, &c.*

ANSWER. I doubt not but you, & your brethren think this folly. S. Paul says as much of such as you, 1. Cor. 2. 14. *Animalis homo non percipit ea, quae sunt spiritus Dei ; stultitia est enim illi, & non potest intelligere, quia spiritualiter examinatur.* The naturall man received not the things of the spirit of God, for they are foolishnesse unto him, nether can he know them, because they are spiritually discerned. Of such, as the English Ministers S. Paul speakes, who are by him declared incapable to Judge, yet will be still Judging of the secret workings of the Holy Ghost in those souls, which he makes his temples in whome he lives, & they in him; which things seeme folly to you, because you have no experience of them, & probably never made an hour of mentall Prayer in all your life nor know how to make it. Hence, You (a) speak evill of things you know not. It would be more to your credit to omit those things, then

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(a) *Iude v. 10.*

by speaking of them, discover so shamefull an Ignorance. The best advice I can give you, is that of Job (a) to his friends: *To be silent, that you may seeme wise.*

But *Christ kist them, & married them.* This scandalizes your chaste Brethren, who cannot heare of *marriage*! & Mr. Brevint surmized God knows what *uncleane spirits*. I cannot appeale to the conscience & experience, of any of the whole *ministry*, for the reality, of what you deride; for I think there never was granted to any of you such favours. Yet to free you from feare of illusions (in those visits) from bad spirits, know (& I wonder any one, who reads the scripture can be Ignorant of it) that there is a spirituall *contract* betwixt Christ, & the Church: Item betwixt him & every Pious soul: that this contract is called a *marriage*: that on this score sins of such souls against their spouse are called *Adulterys*, & themselves *Adulteresses*. If you have any *Remembrance*, these hints will bring to mind a number of Texts of Scripture, which deliver what you scoffe at. The whole Bookes of *Canticles* (or *Salomons song*) celebrates that adorable *nuptiall solemnity*. The very first words of it are: (b) *Osculetur me osculo oris sui.* Let him (or may he) *kisse me, with a kisse of his mouth.* The Church, & every pious soul, demanding as a singular favour of her spouse that Blessing, which when granted to some, scan-

(a) *Iob. 13. 5.* (b) *Cant. 1. 1.*

dalizes you, modest man, soe different are your  
sentimēts in spirituall things, from those of the  
Holy Ghost who says (a) that the soul should  
receive *that favour*, shee at first demanded, & yet  
not be despised: you despise them all, as *forgeryes,*  
*dreames, effects of melancoly, or hystericall distem-*  
*pers.* What is blasphemy, if this be not? O Lord,  
*forgive you, for you know not what you say.*

G. B. p. 124. *The inspirations of Holy Writers,*  
*on whome we found our faith was proved by*  
*miracles.*

ANS. We build not our Faith on any of their  
Revelations, you speake of: so this hint is no-  
thing to the purpose. If we did, Miracles are  
not here wanting, viz, the change of men's li-  
ves ether from good to better, or at least from  
bad, to Good. Which sufficiently proves the  
goodnesse of the Spirit appearing, above all your  
frivolous exceptions. And if other miracles  
are necessary, those are many times granted  
too.

G. B. p. 126. *Was it not aworthy peice of the*  
*Angelicall ministration, for Angels to go trotting*  
*over sea, & Land, with a Loade of Timber & Stones*  
*of the Virgins House to Loretto.*

ANS. Whither they trotted, or ambled, I doubt  
not, but that *peice of ministration* was more plea-  
sing to those B. Spirits, then to attend the pro-  
tection of men who spend their strength of body  
& mind in offending God, by *impugning know ne*

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(a) Cant. 8. 1.

*Truth.* Sin I know they abhorre: other things are indifferent to them; & all are welcome, when commanded.

G. B. pag. 128. *The Miracles of Rome are not heard of till some ages, at least yeares be past.*

ANS. This is not tru. They are all very strictly immediately examined by authority from the ordinary: & then publisht. See that done at Gant uppon D. Mary minshall approved by the Bishop shortly. after it past.

G. B. Ibidem. *It is the interest of Rome to have them all beleived, without once questioning them.*

ANS. Rome has no interest, but that Truth find place, & God by glorified. If you consider how strictly those of the Portuguese nun were examined, & how sincerely the cheate was publisht, you will acknowledge, that our church doth not countenance any deceit in this, nor think it her interest, that all should be beleived.

G. B. Ibidem. *How comes it, that in hereticall countryes, where there is more neede of those miracles, & where they myght be more irrefragably proved if tru, none of these myghty workes doe shew themselves forth?*

ANS. How comes it that when the Scribes, & Pharisees demanded a signe from Heaven our Saviour refused it? (a) *An evill, & adulterous generation seeketh after a signe, & there shall no signe be given to it.* It is presumptuous for you, or any other, to prescribe rules to God Almighty.

(a) *Mat. 12. 39.*



ty's Providence, which is never wanting in what is necessary, & we ought not to expect things unnecessary to pleasure our curiosity ether in nature, or Grace : which he grants when he pleases, but not always. Now miracles are very efficacious meanes, but not the only motives to bring us to faith, & by consequence not absolutely necessary. The Apostle had a Power to work miracles, & had a greate proportion of learning, yet he used nether for conversion of the world, when worldly men demanded it 1. Cor. 1. 22. *Iudai signa petunt, Graci sapientiam quarunt, Nos autem pradicamus Christũ Crucifixum, Iudeis quidem scandalum, Gentibus autem stultitiã.* The Iewes require a signe, & the Greekes seeke after wisdom, & did he worke miracles to satisfy the one, or use humane wisdom to worke on the other ? No, but we preach Christ crucified, a scandall to the Iewes, & folly to the Greekes. Both tempted God, as the Scribes did, & you do : & nether obtained, what they demanded. In deed those that will shut their eyes, to all other motives, would easily baffle the conviction of miracles, ether saying they are naturall workes, or attribute them to Magicke. You see how the cure of the blind man, (b) borne soe, was tossed : & how casting out Devils (c) was attributed to their Prince Beelzebub.

G. B. p. 130. *My greatest quarrell at these forgeryes of miracles, is that the People are taught to*

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(a) Io. 9. (b) Luc. 11. 15.

beleive them, & the miracles of the Ghospel with an equall certainty.

Ans. If this be only ground of your *quarrell* we shall quickly agree, for I doe not beleive them with equall certainty. We are bound to beleive with *divine faith* each *miracle* related in the Ghospel; but not soe those contained in Ecclesiasticall hystory how authentically soever.

## CHAPTER XXXII.

*Whither all Mysterys of Faith ought to be common?*

G. B. pag. 131. *There are no secret doctrines in our Faith, which must be kept from the vulgar: where by the Pastors of Christendome may have possession over their souls.*

Ans. Here you smell another Popish designe, of which none, but your party ever dreamed, of which we cannot be accused (suppose it were true) without reproach to the Apostles, whose example we follow in this, if we practice it. Which in some sort seemes unavoyable, considering the weakenesse of men with which we must comply, as much as we can, without withdrawing any *saving Truth*.

Our body by certain degrees grows up from the dimensions it is borne with, to its full

stature: & our mind from its native ignorance successively passe to knowledge. Give *Archimedes* his workes to a novice in mathematicks, he will not be the better for them. He must be first prepared to receive benefit by them, by passing *Euclid's* elements. The same of other sciences: & one may learne to reade *Hebrew* without-points, without learning his *Aleph, Beth*, as well as may learne the *abstruer conclusions* of any Science, without learning its *Rudiments*.

*Faith* differs from all other sciences in its object, that is God's veracity, but agrees with them, that it requires some time, to be brought to its full perfection. It contains many assents to severall mysteriyes, or Articles, to whose understanding, we cannot attaine at one hearing.

Nay each article requires some time, soe that as the material sun chaces away the obscurity of the nyght by degrees, rising on our horison: soe doth the sun of *Iustice* successively enlyghten our soul, This encrease of *Faith*, the Apostles (a) demanded of our Saviour. To this the Prince of the Apostles exhortes (b) *desire the sincere Milk*, that in you may may grow *ἵνα ἐν αὐτῷ αὐξηήτε*. not as your English translation hath it, that you may grow thereby: as if our Growth were only by *Faith* in other things; when it is in *Faith* it selfe.

*Milke* is frequently taken in Scripture by a naturall, & very proper metaphor, for the first

(a) *Luc. 17. 5.* (b) *1. Pet. 2.*

rudiments or necessary principles of Faith, communicated to *Catechumens*, or beginners, who being young, & atis were *infants in Christ*, were not capable of more abstruse mysteries, which are called *solid meate*. Soe to Babes Milke is given, til by use of it they get strength to digest *solid meate*. This method the Apostles used 1. Cor. 3. 1. 2. I Brethen could not speake unto you, as unto spirituall, but as unto carnall, even as Babes in Christ, I have fed you with Milke, & not with meate, for you were not able to beare it, nether yet now are ye able: for you are yet carnal. Here you see, sir, a whole Church a noble Church kept for a long time to her Milke, because her progresse in spirituality did not answer to the time of her conversion.

A like conclusion may be drawne from a reproach made to the ancient converted Jews (a) *When for the time, ye ought to be teachers, you have neede that one teach you againe, which be the first principles, of the oracles of God, & are become such as have neede of Milke, & not of strong meate. For every one that useth Milke is unskilfull in the word of Ryghteous nesse, for he is a babe. But strong meate belongs to those that are of full age, those who by reason of use, have their senses exercised to discern good, & evill.* Thus the Apostle dealt with Bates in Christ. But to Proficients he discovered greater mysteries (b) *We speake wisdom amongst the Perfect.* And because he thought the Thessalonians

(a) Heb. 5. 12. (b) 1. Cor. 2. 6.]

were such, he prayed hard dayly, that he myght see them againe, that (a) he myght compleate what was lacking in their Faith. Now whither this compleating was intensivè or extensivè, by adding new mysteryes of faith, or a more ample explanation of what they knew before, is not materiall.

This will helpe us to understand the meaning of another place of the Apostle, (b) I say, through the Grace given unto me, to every man, that is amongst you not to think of him self more hyghly, then he ought to think, but to think soberly, according as God hath dealt to every man the MEASURE of faith. For as we have many members in one body, & all members have not the same office: soe we being many, are one body in Christ & every one members of another. Having then Gifts according to the grace, which is given us, whither Prophecy, ministry, &c. Faith is distributed, you see, to all the Church yet not to each member of it alike; but to each one HIS MEASURE, proportionable to his capacity, & the place, or function he is called to. Which similitude he uses in alike sense 1. Cor. 12. & Ephes. 4.7. And had you taught your Disciples, as the Apostles did theirs, toke content with their *mesure of faith*, there had not beene soe many sects, in the world: who pretending to the *fullnesse of faith*, of which they are not capable, have lost both Faith & Charity.

(a) 1. Thess. 3. 10. (b) Rom. 12.

You see, Sir, whose example we follow in this, viz, that of the Apostles. Soe if there be any designe of *Ambition* to ground it, the Apostles are guilty of it: not we. Origenes con. Cell. l. 1. p. 7. says all Christians were not acquainted with all revealed Truths, only the most necessary points were communicated to all. And l. 3. p. 122. he confirms that practice with the example of Christ, who spoke in Parables to the multitude, & explicated them to his Disciples. Mat. 13. 11. S. Basil. l. de Spir. S. c. 27. discoursing of the institutions of Christianity, divides them into two parts, τὰ κρυψματα, & τὰ δόγματα. The first myght be familiarly preached to all δημοσιεύσαι: the others were ἀπορρητα, not commonly to be divulged. Tertulian l. de præscript. c. 25. p. 335, blames some heretickes, who pretended to ground their error on *Traditions* obscurely delivered by the Apostles: & on that occasion seemes to disowne any doctrine taught in private. But in the following chapt. 26. p. 336. he explicates his meaning, which was to reject only such *clan- cular Traditions*, as should be contrary to the Word, or Doctrine publickly preached. And we say the same.

G. B. p. 132. *These are practises far different from the methode of the Apostles in preaching the Gospell, who withheld nothing of the counsell of God from the People.*

ANSWER. Those words are taken out of that

speech of S. Paul to the *Elders* of the Church; of Ister Asia, (a) which you by a grosse mistake say were *the People*, as if the Holy Ghost had made *the People Bishops* to govern the Church of God. Now if *the People* governe, who are governed? You are hard put to it, to find reasons against us, when you are forced to such wretched shifts. Know then (which I wonder any one who reads with attention that place can be ignorant of) that those to whome S. Paul spake there were *Bishops*, to whome by reason of their office a larger measure of faith was due: to them the whole counsel of God was made knowne, to be communicated to others, not promiscuously to all; but to faithfull men, who myght be able to teach others. 2. Tim. 2. 2.

Now though according to the practice of the Apostles, the People amongst us are not made, Teachers, Pastors, Prophets, & Apostles, yet all even to the meanest Artisan have instructions necessary to salvation. What they are bound to believe, what they are to hope for, & what to doe. & what neede of more?

If any amongst us will undergo the labour of Studys, the greatest mysteries of our Faith are obvious to him: our Scriptures, our Councils, our Decretalls, our Fathers, our Ecclesiasticall, & Prophane Hystories, our Divines, & our Philosophers are extant in our Stationers shops; as well for the use of the meanest Christian, as of

(a) *Act. 20. 27.*



the Pope, Cardinalls, or Bihops. What is then concealed from them, which may ground your Accusation?

Our procedure in this is so connaturall, that I am perswaded it cannot but be your owne practice. The Inglish Church hath drawne to some few heades those points of Faith which shee thinks necessary to salvation, & delivers them to all in her *Catechisme*. As for the others, contained ether in the *Bible*, or in the *Nicene & Athanasian Creedes*, or in the four first *Generall Councils*, she Leaves it to her Children to seeke them out themselves, if they have will & convenience, or to receive them from their *Ministers*: & I do not see how any Governours of a Church can proceede otherwise. Dare you blame this in your *Mother Church*? why then should you condemne us for it?

G. B. pag. 133. *Matters of interest are the constant subject of their studyes & sermons: whereas others, of the greatest laws of God are seldome minded.*

ANS. If you could write this untruth with out blushing, you have no blood in your body To confute you, it will be enough to open any one booke of *Devotion*, & heare, or reade a *sermon*. *In malâ causâ non possunt aliter.* Aug. Your cause must be very bad, which requires such untruths to uphold it: & ours very good, seing you have no Truth to alleadge against it.

CHAP.

## CHAPTER XXXIII.

*Faith not dependant on senses.*

**G.** B. pag. 133. God hath fitted faith, & framed our souls soe harmoniously, that they are congenial one to another.

**Ans.** I find you in this point very much to seeke, how to owne agreate Truth, & yet to establish a contrary falshood, which is very deare to your whole party. That *Faith* is above naturall reason, & much more above sense, is unquestionable. This you owne & soe place Faith on a throne. Yet something must behad against *transubstantiation*, & nothing occurs but from *sense*. Then you pull downe *Faith*, & place *sense* in her place. *Tanta molis erat sanctum subvertere dogma. The mysteryes about God, & Christ say you, are exalted above the reach of our facultyes: But reason it selfe teacheth that it must be soe.* Here *Faith* is above *reason*. But afterwards pag. 134. *Our faith rests on the evidences, our senses give.* Here *Faith* does homage to *sense*.

*Faith* (a) is an argument of things, which appeare not. Soe that it relies not on *senses*, for its object doth not appeare: nor on *Reason*, otherwise it would be *science*, if the reason be evident, or opi-

(a) Heb. 11. 1.

nion, if it were uncertaine. Soe it relyes only on Gods *veracity*, which consists of two qualities, one, that he cannot be deceived, being omniscient. The other, that he cannot deceive, being good. Nether is possible to God : for to be deceived is an error in the understanding & to deceive, argues malice in the will. Soe the assurance, we have by Faith, is greater then that of our *senses*, which may be baffled: greater then that of *Reason*, which sometimes is mistaken in its principles, after deceived in its deductions from them. Thus (a) *God is true & every man a lyer* which later part imports a possibility of error in our clearest operations, whither of sense, or Reason.

To say, that *Faith rests on the evidence of senses* (as you doe p. 134.) is soe contrary to the nature of faith, that both Divines & Philosophers doubt whither the same object (b) can be *seene & beleived* ? & generally speaking deny the possibility of it. And to what our B. Saviour said (c) *because thou hast seene me, thou hast beleived* : They answer with S. Gregory. *Aliud vidit, aliud credidit. He saw man, & beleived him to be God.*

To what purpose then are *miracles*, if *Faith* doth not rely on them ? **Ans.** To dispose our understanding to receive with attention & submission the word of God, by shewing it was God who spoke. And when Christ appeales to his

(a) *Rom. 3. 4.* (b) *S. Thom. 2. 2. q. 1. ar. 4. & 5.*  
 (c) *Io. 10. 29.*

workes (If (a) *I donot the workes of my father, doe not beleive me : but if I doe them, if you will not beleive me, beleive the workes.*) he assigns only the out ward motive of Beleife: by which his hearers were ether drawne to beleive, or made inexcusable, if they persisted in their incredulity. Now it is the grossest errour imaginable, to think that faith rests on all those things, which dispose to it : otherwise it would rest on the skill in tongues which is necessary to understand the originall Scriptures : item on the masters, who teach them : on the stationer, who prints them, &c.

But what if the man, who confirms his mission by evident miracles, teach things contrary to *sense*, or *Reason*? ANS. Our duty is to silence both these & harken to him. (b) *The Armes of our warfare are not carnall, but myghty through God, to the pulling downe of strong holds, casting downe imaginations, & every hygh thing, that exalts its selfe against the knowledge of God, & bringing into captivity every thought.* Who says, every thought, cōprehend's both those grounded on *sense*, & others more speculative. But to say as you doe; that *Reason must be subject to Faith*, but not senses, is very preposterously to put reason, the mistresse, under faith, & sense, the servant above it. You declame against Catholicks, for acknowledging in the whole Church an authority in order to the word of God, much lesse, then that, which you give to the *senses* of every

(a) *Io. 10. 38.* (b) *2. Cor. 10.*

particular man. What an occasion doe you give us, to returne uppon you all your declamations?

G.B. p. 134. *We cannot really doubt, but things are, as they appeare to us: for we cannot beleive it midnyght when we see cleerely the sun in our meridian.*

ANS. We should not doubt of what God says who ( we are sure ) cannot tell a lye. We perceive dayly the Halluzinations of our understanding. I am sure sometimes my senses are mistaken, & my reason corrects them. *All man is a Liar,* every knowing faculty in him is subject to Deceite. God cannot tell me it is midnyght, when it is noone day, because he cannot tell a lye. But if God should tell me it is midnyght, & my eyes should represent to me a luminous body in the meridian perfectly like the sun. I should suspect my eyes, or guesse I saw a meteor, or that I dreamed, or raved or were yet in a worse condition. The least, & last of my thoughts would be, that *God told a lye:* which is the first thought you suggest.

G. B. p. 135. *Senses unvitiated, fixing on a proper object, through a due meane, are infallible.*

ANS. Are they more infallible, then God? Are we infallibly certain all these conditions concur? may there not be more ways to delude our senses, then are discovered? may there not be some latent defect in the Organ unperceived by us? or some want in the meane? Answer to these questions: & withall tell me, whither

whither you have as greate certainty of your answer to these queries, as you have of the veracity of God.

With more colour another may say, that faith cannot be against *Reason*: & with *Socinus* refuse to beleive any thing contrary to discourse: & soe turne *Ambitrinitarian*. I think my self as assuredly certain of that metaphysicall Principle *eadem uni tertio sunt idem inter se*, as of any thing I know by senses: yet knowing what Christ hath taught concerning the Blessed Trinity, I beleive that, & explicate that principle as I can: why should we not proceede in like manner with our senses, when they seeme to contradict what Christ hath taught? we are commanded to (a) *put out an eye, cut off a hand, or foote*, if it draws us to sin. What shall we doe, if they draw us to Infidelity? or doe you think it unlawfull to keepe them: yet lawfull to follow their suggestions, & deny our Faith in obedience to their depositions?

Heape up then your absurdities, your impossibilityes, your incredibilityes, your sophismes against *Transubstantiation* to as greate a bulke, as your little studyes, & lesse discretion will permit, you will only multiply proofes of the insoleney & folly of the *Reason of man*, which dares enter the lists against the Truth of God.

G. B. pag. 136. It is little lesse unconcerable, to imagin, that a man of no eximious sanctity, nor

V

(a) *Mat. 18. 8. 9.*

*extraordinary skill in Divinity, should have the Holy Ghost at his command, that his decrees must be the dictates of the spirit.*

ANSWER. I passe that disrespectfull expression, *having the Holy Ghost at his command*: No Catholick ever spoke so. Doe you think the assistance of the Holy Ghost ( whence flows all jurisdiction both spirituall, & temporall ) is restrained to only saints, & learned clerks? doth Prelate & Prince loose their jurisdiction, by every mortall sin? Was *Amos* the sheepe heard a greater divine? were *Salomon* & *Cayphas* greater saints? were the Scribes, & Pharisees such, whose words all ( *Mat. 23. 2.* ) were commanded to obey at the same time that they were warned to avoyde their actions? And that I may give you an instance proportionable to your objection, of an irrational creature to an unreasonable doubt: what say you to *Balaams Ass*? was he ether *Saint*, or *Divine*? He (a) rebuked his master for his iniquity speaking with man's voice & forbad the madnesse of the Prophet. God grant he cure all amisse in you.

Know, Sir, that jurisdiction, gift of Miracles, tongues, Prophecy, and all those graces, which are called *gratis datae*, & regard the sanctification of others; not of the person to whom they are given ( *S. Thom. 1. 2. q. 111. a. 1.* ) have no connection with any personall sanctity in their subject.

(a) 2. Pet. 2. 16.



## CHAPTER XXXIV.

*Mr. G. B. his intention in his booke,  
& his meekenesse to Catholicks.*

**G.** B. pag. 140. Thus far I have pursued my designe, in the tract where of I have not beene void of a great deal of paine, & sorrow, for what pleasure can any find by discovering so much wickednesse. God is my witnesse, how these thoughts have entertained me with horreur, & regret, all the while I have considered them: & it is not without the greatest Antipathy to my nature imaginable, that I have payd this duty to Truth.

**ANS.** Here you give a very artificiall confirmation of all you had sayd before: that you under tooke this taske with greate reluctance, & carried it on with greife & sorrow: vouch God as witnesse of the truth of this suspecting I suppose, as you had reason, your bare word would scarce be received, whilst soe many pregnant proofes stand for the contrary.

For first: your Religion doth not inspire such a spirit of mortification, as to engage her children in paine full & sorrowfull actions, for any time at all, much lesse for soe long a time as is necessary for composing a booke of soe various matter. And for your person, I doe not

heare, that you seeke for much occasions of Greife.

Secondly: those who with sorrow & unwillingly think of others faults, avoyde those usually, & entertaine others of their vertues. *Content* is the thing all men commonly seeke, even in their greife. They decline contristating objects; & sometimes seeke a freedome from them by a cessation of all rationall operations, preferring the sottish, stupid, senselesse condition of a beatt, before the rationall; but Irksome thoughts of displeasing objects: as is too common in England, if I am not mistaken: But that a man, who may divertise himself, or find employments pleasing, should trouble himselfe with what passes in *Iamaica*, or *China*, or *Rome*, which concernes him not, is very unusuall, & almost incredible.

Thirdly, those who are truly sorry for their neyghbours faults, doe not easily entertaine false reports of them: are unwilling without pregnant proofes, to harbour any bad opinion of them, or give credit to bad reports concerning them. In fine shew in their actions the truth of that saying: (a) *Charitas non cogitat malum. Charity thinks no evill.* You on the contrary take all malicious reports against us, as true, altho you ether knew already, or with a little labour myght have knowne the wrong done us, in them, for as for the greatest part of your diffi-

(a) 1. Cor. 13. 5.

cultys they are such as have beene answered over, & over.

Fourthly you faine things your selfe; which no body ever dream't of, & are in themselves most untru. As what you say pag. 133. *The subject of our sermons & studys are matters of interest & not the laws of God.* Nay when the things themselves are not blame worthy, you calumniate our *intentions*, seeking into our harts for matter to fixe a calumny on. And can any body perswade himself, our errours & faults afflict you, when you labour so hard to find them? And faine them your selfe rather then misse of them? I cannot tell to what better to compare this proceeding (if your greife were reall) then to children, who having drest up a Puppet, fancy it sicke, then dead: & then fall a crying, as if it really were soe.

Fiftly your manner of writing is too artificiall for Greife: it is not soe serious, & grave as those are which that Passion dictates. It is sarcasticall, insulting, sharpe, biting, in a word satyricall, no signe of mercy, compassion, be moanings, bewaylings, &c. But only when you call to mind your text, or strive to get your Readers favour, by pretending to greive for our faults. Soe that, did you not tell us of it, we should rather guesse any other passion predominant in you, then Greife. We find many cleere signes of pride, emulation, hatred, contempt, anger, disdaine, jealousy, feare, &c, & but few of sorrow.

Lastly this very protestation gives an occasion to suspect your innocency, according to the Rule of the law. *Excusatio non petita, accusatio manifesta.* An excuse not demanded is an evident accusation. An Apology is always an answer to some reproach of a crime & when no witness appears abroad, who made that reproach, it is certainly suspected to be objected by the best witness, the man's owne conscience.

Hence I feare most indifferent Readers will think, that you never gave greater ground to suspect your ingenuity, then now. It is a weakness to attend to good wordes, when we see bad actions, to regard *Jacobs* voice, when we see *Esau's* hands. You very religiously call God to witness but I beleive he will scarce confirme your deposition with a miracle.

But intentions are secret, knowne only to the searcher of Hearts, it is a rashness for any to pretend to know them even by conjectures. And altho you presume to discover the designs of me dead many ages ago, yet I will not imitate you in that Rashness, by pretending an Insyght into your hart, how great soever may the ground be for a guesse. I will not returne evill for evill. I will be as civill, & favorable to you, as I can: I admit you thought you sayd *Tru*, when you writ this, & that if you deceive us, it is after being deceived your self: soe altho you spoke an untruth (as these alleadged Reasons do prove) yet you did not tell a lye; which consists in a

will to deceive others. As for *untruths* the honestest man in the world may tell them, no *Honesty* exempting him from mistaking things of him selfe, or being misinformed from others: & soe he may telan *untruth*, with out prejudice to his *Reputation*.

Now this possibility of mistakes, & errour, reaches to our harts, which are hidden not only from our neyghbours, but even from our selves, whilest we take thoughts for resolutions, & transitory purposes for set led designes. S. Gregory. l. 1. Pastor. c. 9. *Sape sibi de se mens ipsa mentitur, sitq; ut aliud in imis intentio supprimat, aliud tractantis animo superficies cogitationis ostendat: & fingit de bono opere amare quod non amat, de mundi autem gloria non amare quod amat.* Our soul is often deceived by her selfe, says S. Gregory, *What swimmes on the surface of the mind is far different from what lyes hidde at the bottō of the hart,* (which hath the maine part in our actions) *some are entirely possesst with the love of the vanity of this world who think they love God.* Soe that God alone knows amongst all those Affections, we have in our wills, which is predominant, & as for our selves, we are often mistaken, & as Thomas à Kempis says, *think we are moved with zeale, & it is onely passion which transports us. Sape passione movemur, & zelum putamus.*

You had then two Passions in your soul, when you writ this booke, the one swimming on the surface of your mind ( as S. Gregory

speakes) of *greife* for the supposed *errours* of the *Catholick Church*. The other hidden at the bottom of your hart, of *Hatred* of *Papists*. The first enabled you to make your *protestation*; the second (except in some very few places) governed your *intention*. Now to your *Meekenesse*.

G. B. pag. 141. I am none of those who justify rage or *bitternesse* against those in *errours*. And p. 155. We abhor the doctrine of cruel persecuting of any for their consciences: The outmost we allow or desire of that nature, being the driving from us those who doe so disturb us.

Ans. Wonderfull meeke, sweete, & charitable! As if *Banishment* from your native Country *England*, of such a number, as embrace the communion of the *Catholick Church* of all conditions, were an inconsiderable Punishment? If you deale soe with those, whome you pittie, what will you doe with those, for whome you have some *Bitternesse*.

But why must all, who professe the *Catholick Religion*, be banisht? Because say you, they disturb you. It seemes a dangerous businesse, to disturb a *Scottish Minister*, which deserves banishment of all yeomans, Gentlemen, Squires, Knyghts, Baronets, Barons, Vicounts, Earles, & others, who are *Catholicks*. What will be your verdict against me, in case you think this booke disturb you? what torments will be sharpe enough, & what giber hygh enough, to satisfy for this crime, on an obscure

man, when for the like so many illustrious persons are sentenced to banishment ?

G. B. pag. 142. *My designe is to provoke pity, rather then wrath, & teares more then flames, towards those deceived multitudes, that we may pray for them, rather then rayle at them.*

ANSWER. If soe, never was designe worse handled.

G. B. p. 143. *I shall not search into the depths of the mercys of God, how far they may reach any of that Cōmunion. None alive is more willing to stretch his invention for finding out grounds to fix his Charity on, then my self. But all I can devise falls short.*

ANS. Your meekenesse discovers it selfe more & more. Before you proposed our *Banishments* from the Country, which God appointed us for this life, by ording in it our birth : now you banish us from Heaven, our tru Country : Soe that in the midst of your kindnesse, you designe us the Punishment of *Cain* in this world, & that of the *Devils* in the next. Is this all the effect of your stretched invention to find grounds for you Charity ? what destiny would you have reade us, if you had not stretched it out ?

Seing you give this occasion ( if your protestation be sincere ) you cannot be offended, that I helpe your invention, by shewing a ground for your Charity to fix on, by alleadging those vere probable reasons, why Catholicks doe not embrace your communion.



## CHAPTER XXXV.

*Reasons, why Catholicks doe not embrace the communion of the Protestant Church.*

**O**Ur B. Saviour (a) warnes us to beware of those who come to us in sheepes clothing, but are interiorly ravenous wolues: & gives us a signe to know them by, *their workes*. Catholickes considered the workes of the first Reformers; & by them Judged of their persons, whither they were *sheepe*, or *wolues*.

Imprimis they had a greate motive to suspect the whole Reformation, because the occasion of it was evidently reprochfull. In Germany Luther's motive was emulation betwixt his order, & the Dominicans, & Envy, that these later should have the preaching of the Jubily. In England lust begun it under Henry VIII. & Avarice, & Pride compleated it under Edward VI.

By whome was is most hotly embraced, & promoted? By Apostatas, in whome the flesh prevailed over the spirit: & the first step they made, was shaking of the yoke of obedience to their lawfull superiors, to become *independants*.

This is one sacrifice, which was accompanied with two others, breaking their vows of *Chastity & Poverty*.

What motives did they use, to draw People to joine with them? Propose Liberty from all Ecclesiasticall laws, that were any way burthensome, or contrary to sensuality, as fasting praying on certaine days, Pennances, &c. freeing men from the obligation of Divine laws, by teaching they were impossible, & rejecting some of them in particular, as that for *Confession*. Indulging sensualitys, trampling on all that seemed burthensome, under pretence of *Christian liberty*.

What effects followed the Reformation? A neglect of god's counsels, an insensibility of his Inspirations, a contempt of Religion, an unwillingness to be ruled, Rebellion in Church & state, a loosening of the spirit of Prayer, a slyghting of all good workes & an entire abandoning themselves to bad ones. The lyght of the Gospell promist, & that darkned with irreligious interpretations, the word of God held forth, & a greate part of it cut off. A Reformation pretended in the Church, & the Church robbed of its revenues: the Church worship purged, & the cheife action of it, *Sacrifice*, abolisht, the glory of God promist, & his sacred name by blasphemy prophaned. *Faith* soe commended, as by it *Hope* was destroyed by *Presumption*, & *Charity* by *Schisme*. In fine, if any thing like zeale appeared

in the first times of Reformation, it shewed it selfe by Avarice, Rapine, Sacriledge, Pride, Diffensions, Schismes, Rebellions, Incontinences, Drunkenesse, in a word Libertinisme. Which the sincerer part of your communion deplore with true teares; not with such, as you sheed for our errors. If these are the *workes of sheepe*, what are the *workes of wolues*? And if by *workes we must*, Iudge of men, what could they say of these Reformers?

Let us lay aside what is past, & looke on what is present: Is it not true, that though you talke much of Christianity, yet all markes of it seeme blotted out of the lives of your flock? That there never was more impurity in marriages, more corruption in families, more debauchery in youth, more ambition amongst the rich, more Pride amongst the Gentry, more Dishonesty in commerce, more sophistication in marchandises, more deceit amongst tradesmē, more intemperance amongst all? That fornication is thought a peccadillo; adultery, good fortune: Chastity a reproach to the sex: cheating & treachery, court vertu: Impiety & libertinisme, strength of wit: Oathes & blasphemys, or naments of our language: perpetuall gaming, a lawfull divertisment for men: contempt of their husbands, neglect of the Education of their children, & of the care of their familys, a priviledge of women who have some advantage of birth, & fortune: & Drunkenesse

forall who have time & mony to cast away? The prodigious numbers of houses designed for tippling is a sufficient cōviction of the greatnesse of this vice: there being more in London alone, then in any ten *Catholicks townes* in Europe, & probably more then served the whole kingdome in Catholick times: which are so many nurseries of Idlenesse, whence all vices flow: & the thriving condition, they all live in, shews which may the riches of the nation goe & on what their harts are setled.

You will say these are faults of the *Reformers*; but not of your *reformation*. But in this you are mistaken: for it comes from the very substanti- all parts of your reformation: soe that if any do well, it is to be attributed to the goodnesse of their nature; If ill, it is to be charged upon your religion: which hath retrenched, on severall pretences, almost all helpes of Devotion.

Christ to apply to us the merits of his passion, instituted seven Sacraments, which are administered in the Cat. Church. To regenerate us, *Baptisme*: to strengthen us in faith, *Confirmation*: to nourish our souls, *Eucharist*: to restore us to Gods grace, if by frailty we have lost it, *Pennance*: to prepare us for a passage to the other world, *Ex- treame-unction*: to confer grace necessary for a Church-man, or a married-man. *Order*, & *Matrimony*. Of those you have cut off five: & of the two remaining, that of the *Eucharist*, which Christ sayd was his *body & Blood*, you make only

a bit of Breade, & a spoone full of wine.

The Catholicks have every day the unbloody sacrifice of the Altar offered, at which they can assist: they are taught that masse is composed out of the law, & Prophets, the Gospell, & Canonick Epistles: that it is a summary of the life of Christ, & commemoration of his death: that when they see the sacred host elevated, they must call to mind his elevation on the Crosse for their sakes: & that they must offer him & themselves, with him, to God the father: As S. Austin teaches us l. 10. de Civit. Dei c. 20. This Dayly sacrifice you have cut off, having something in Cathedralls on sundays, in other Churchs seldome. Soe the whole weeke in all places, & a greate part of the yeare in most places, passeth with out that greate exercise for your devotion.

Ceremonies in divine service are necessary to fix our Phancy on the things in hand, & to helpe to raise our soul to God. This they doe first by their signification, as knocking our Breast is a signe of greife, & cōtrition: kneeling & bowing of our adoration of God: lifting up hands & eyes to Heaven, of raising our wills to God, &c. They likewise encrease within us those dispositions, they signify, by a sympathy betwixt the soul, & body. These you have retrencht, as superstitious, which hath opened a dore to the contempt of your holy service, & places, where it is celebrated, to which many of you shew

little more respect, then at other civill actions: may many would not enter into a freinds house with soe little respect as they shew, entring in to the house of God.

G. P. pag. 135. *Religion consists in few things.* Tis tru, nay it consistes in one thing, (as to its perfection) *the love of God above all things.* But what then? are helpes to stirre up that love of God to be neglected? It is Pharisaicall to place our confidence in the ceremonyes, or consider them as the substance of Religion; but to look on them as its ornaments & meanes to stirre up & strike good purposes deeper into our harts, why should it be misliked? The wiser of your brethren in france acknowledge, & bewayle the want of them: Soe will you if you consider it well.

Catholicks have an unquestionable *ordination*: for if we have none, yours must fall to the ground, you having received yours from us. Yours is not only questionable; but questioned actually & with seeming probability denyed by Cath. 1. for want of a due minister, A Bishop. 2. for want of due matter & forme. 3. for want of due intention for your Bishops owning no *sacrifice of the new law*, could not intend to conferre a Power to offer *sacrifice*, which is essentiall to *Preisthood*. They were confirmed in their opinions of your want of Ordination, by your Owning Communion with those reformed Churchsin France & Holland, which have no

lawfull ordination according to your principles: your directing yours to their Churches, advising them to receive the Sacraments from them: & admitting those Ministers to the Ministry amongst you, without any new Ordination.

To conclude they had those same motives to continue in the Communion of the Catholick Church, which S. Austin had: which he relates I. contra Epist. Fundam. c. 4. *Tenet consensus populorum & gentium, tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata: tenet ab ipsa Sede Petri cui pascendas oves post Resurrectionem Dominus commendavit, usque ad presentem Episcopatum successio Sacerdotum. Tenet postremo ipsum Catholica nomen, quod non sine causa inter tam multas haereses sic ista Ecclesia sola obtinuit, ut ..... Apud vos autem, ubi nihil horum est, sola personat veritatis pollicitatio.* I am retained in the Catholick Church, by the consent of nations, by an authority begun with miracles, nourisht with hope, encreased by charity, establisht by antiquity. I am retained by a succession of Preist: , beginning from S. Peter ( to whome our Lord after his Resurrection commended the feeding of his sheepe ) untill this present Pope, Innocent XI. Lastly I am retained by the very name of Catholick, which with greater reason, amongst soe many sects, this Church alone obtaines.

What have you to oppose against such strong motives? Scripture & the Gospel: which if cleere for you, ought without doubt be preferred



ferred before all those other motives. But they found this very *Ghospel* this *Scripture* pronounce in their favour, & against you. *This is my body*, says the *Scripture* : *It is not Christ's body*, say you. *The commandments of God are not heavy*, says the *Scripture*, *The commandments of God are impossible*, say you. *A reward is due to our Good workes*, says the *Scripture*; *No workes of ours are meritorious*, nay *the best are sins*, say you. *Faith without workes is dead*, says the *Scripture*, & you commend faith, so as to make all good workes be neglected. I grant, some amongst you of late, doe not see crudely teach some of these doctrines, being ashamed of their deformity. But you cannot deny, but that they were taught by the first *Reformers*. Which was sufficient to convince the world, that *Scripture* gave no evident verdict for them : & make all affrayd of theyr Reformation, who had a care of their souls.



## CHAPTER XXXVI.

*Greater exercise of Piety amongst  
Catholicks, then Protestants.*

**B**aptisme is given validly in both Churches, but with this difference, that we retain the ancient significant *Ceremonies* instituted by the Apostles, or at least in Apostolicall times, which may be proved out of *Tertul*, *S. Cyprian*, *S. Ambrose*, *S. Hierosime*, *S. Austin*, & *S. Denys*: you have retrenched all, save only the signe of the Crosse: And (*O judicium*(a))! *This is the finger of God* the peevish refractory, stubborne children of your Church, have wrangled with her about that, & with the same reasons, as shee had done with her mother the Roman Catholick Church: soe vitibly hath God (b) *measured unto you your measure*, & (c) *punisht you by your sin*.

As ours come to the use of reason, a new Sacrament expects them, *Confirmation* which is the same mentioned soe frequently in the (d) *Acts*, of *giving the Holy Ghost by imposition of the Apostles hands*, which armes them against

(a) *Exod. 8. 19.* (b) *Mat. 7. 2.* (c) *Sap. 11. 17.*  
(d) *Act. 8. 17.*

visible, & invisible enemyes, with the spirit of fortitude to professe their Faith. Of this Protestants.....

We find in every Church (a) *Malachy's* Prophecy fullfilled, *a pure offering made to God*, *masse* sayd. And in Catholick countryes, rich, & poore, even the meanest artificers, & labourers, as Porters, water-carriers, &c; will steale soe much time from their (almost) necessary Rest, as to give halfe an hour to adore God, & his son Jesus in the morning hoping they will blesse their labours all the day the better for it. O that you did but see with what attention, & respect they assist at those Divine Mysteries: how with their knees on the ground, their eyes on the Altar, their hart in Heaven, they accompany the Priest, & with him jointly make that oblation to God, with what sentiments they adore Christ present, & desire him to appease his fathers wrath, for their sins, by the merits of his Passion: & preserve them from offending anew that day & to blesse that days actions. What doe Protestants? As soone as they are up, they have their hand in the cupbord, & in the cup their nose.

Have any by mortall sin shut against themselves the gates of Heaven, which the Passion of Christ opened: they stirre up a reall sorrow for that offence of God, purpose

X 1

(a) *Mat. 1. 11.*

amendment, & with these dispositions ad-  
dresse themselves to a Preist, with a resolu-  
tion to follow his advice, & performe what  
he shall enjoin. They discover to him all the  
wounds of their soul their most secret & most  
reprochfull sins, as to God himselfe, whose vi-  
cegerent he is, being assured of an inviolable  
secret (& it is doubtlesse a perpetuall miracle,  
that amongst soe many thousands of Preists,  
not one should be found faulty in this point)  
They harken to his advice, accept his Pen-  
nance, to fast, pray, give almes, visit Prison-  
ers, serve poore in Hospitals, or the like, ac-  
cording as the condition of the Penitent per-  
mits. Then receive Absolution in vertu of the  
power given by our Saviour (a) to Preists.  
The effects of this sacrament are Remission of  
sins past, avoyding others, making Restitu-  
tion, if any thing hath beene taken (as some  
English in France have experienced.) In fine,  
a newnesse of life. Of all this what is in use  
among Protestants? nothing.

Are they judged fit, to approach the Divi-  
ne table: they doe it with a *lively Faith*, be-  
lieving it is the tru, reall, & substantiall bo-  
dy of Christ, With his blood, & Divinity,  
*per concomitantiam*, (Concil. Trid. sess. 13.  
cap. 13.) by reason of the inseparable union  
*betwixt them*: with *profound humility*; pro-  
fessing, with the Centurion, (b) *their unwor-*

(a) *10. 20. 23.* (b) *Luc. 7. 6.*

hynesse to receive their lord, & desiring him to make them worthy. And with a Love proportionable to that Christ shewed by instituting this Sacrament. What doe Protestants? sometimes something: for their Ministers distribute a morsell of breade, & a sup of wine, & they may expect, to meete only with dispositions proportionable to those beggarly elements.

Amongst us, (a) *Is any sicke? He calls for the Preists of the Church, they pray over him, annointing him with oyle in the name of the Lord, that the Prayer of Faith may save the sicke, & god may rayse him up, (in case it be for the glory of God, & the good of the Patient) & if he have cemitted sins, they may be forgiven him.* Thus in an Apostles words I have delivered our practice in administring the Sacrament of *Extreme-Onction*. Of which Protestants nothing.

Besides masse, which all heare every day commonly: three times a day A Bell rings, to mind us of the Incarnation of the son of God, & move all with an *Act of faith*, to acknowledge it, & returne God thanks for it: of which amongst Protestants nothing.

I may conclude this comparison betwixt you, & us, as to the practice of Piety, with *S. Austin's* (b) words very pat to our purpose. *Istis Manichæi,*

X 3

(a) *Iac. 5. 14. 15.* (b) *Aug. l. de moribus Ecclesie cap. 34.*

(Protestantes) si potestis obfistite, istos intuemini,  
 istos sine mendacio, si audetis, & cum contumeliâ  
 nominate. Istorum jejuniis vestra jejunia, casti-  
 tati castitatem, vestitum vestitui, epulas epulis,  
 modestiam modestia, charitatem charitati, &  
 quod res maxime postulat praeceptis praecepta con-  
 ferre. Iam videbitis, quid inter ostentationem &  
 sinceritatem, inter viam rectam & errorem in-  
 terfit. Nunc vos illud admoneo, ut aliquando  
 Ecclesia Catholica maledicere desinatis, vitupe-  
 rando mores hominum, quos & ipsa condemnat,  
 & quos quotidie tanquam malos filios corrigere  
 studet. Sed quisquis illorum bonâ voluntate,  
 Deiq; auxilio corriguntur, quod amiserunt pec-  
 cando, poenitendo recuperant. Qui autem vo-  
 luntate mala in pristinis vitiis perseverant, aut  
 addunt graviora prioribus, in agro quidem Domi-  
 ni sinuntur esse, & cum bonis seminibus cres-  
 cere, sed veniet tempus, quo zizania separentur.  
 „ Considering them well, see whither with-  
 „ out offending against Truth, you can re-  
 „ proach any thing. Compare your fasts, with  
 „ ours: your chastity, your modesty, & chiefly  
 „ your doctrine with ours. You will presently  
 „ perceive what difference there is, betwixt  
 „ vaine boasting, & sincerity: going the  
 „ stryght way, & wandring. At present I  
 „ advise you, to cease from detracting from  
 „ the Catholick Church, blaming the lives of  
 „ men whome shee condemnes, & whome  
 „ shee daily endeavours to correct, as naughty

„children. If any of them with the helpe of  
 „God's grace are converted, they recover in  
 „the Catholick Church by repentance, what  
 „they lost by sin. If any notwithstanding all  
 „these helpes to Piety continue obstinate in  
 „their wickednesse, or adde more greivous  
 „sins to those they have committed; they  
 „are indeed tolerated in the feild of God, the  
 „Church, untill the time come designed for  
 „the separation of the cockle from the good  
 „corne. Thus S. Austin.

Glory then as much as you please with the  
 lukewarme Laodicean Angel, *That you are  
 rich & encreased in Goods, & want nothing.* Yet  
 assure your selfe that as he, *soe you are poore,  
 & wretched, & miserable, & blind, & naked.*  
 Your boasting of the advantages of your instru-  
 ctions, & discipline amongst your deluded ad-  
 mirers is like those Nurses, who wanting  
 Milke, entertaine their children, with rattles  
 & bibs, & some insignificant nourriture. In  
 reality there seemes to be as much differen-  
 ce betwixt the spirituall food souls receive in  
 the Chatholick Church & that of Protestants,  
 as there is betwixt the nourriture a child recei-  
 ves sucking a breast stretched with milke &  
 that he gets by sucking a moistned finger.  
 Which shall be further shewen in the



## CHAPTER XXXVII.

*No Houses of devotion, nor spiri-  
tuall Bookes Amongst  
Protestants.*

**G**. B. p. 145. A tentation, to become Papists, is the solitary & retired houses among them for leading a devout, & strict life, & the excellent bookes of Devotion have beene publisht by many of that communion. & p. 147. I deny not that is the greatest defect of the reformation that there are not in it such encouragements to a devout life. & p. 148. It is not to be denyed, to be a great defect, that we want recluse houses. But it fixeth no imputation on our Church, her doctrine, or worship, that shee is soe poore, as not to be able to maintaine such Seminarys.

**ANSWER** This is as pretty a sophisme of *non causa pro causa*, as I have seene. As if the small number of English Catholicks were richer then the whole body of Protestants; for we have founded many great families of Religious: & you with all your industry could never settle one. There are reasons, for your Church being soe unsuccessfull in these attempts, without doubt, as reall, &

tru, as that, which you give is false: & it shall be my worke to lay them out before you.

The first, & cheifest reason, is a Judgment of God Almyghty uppon you, for breaking up, & dispersing soe many houses of Piety. God was served in those houses, he was offended with that sacriledge, & therefore denyes you that Blessing of which you are unworthy.

A second: each one had rather keepe his meanes to himself, then see them passe against his will to another lay family, for whome he hath no kindnesse. If any give it to God, & Religion, they designe it should continue there, which cannot be expected in England, as long as the memory is fresh of Henry VIII. & Elizabeth.

A third: the foundation of your Reformation is inconsistent with a superstructure of Religion, or living in community together. Men cannot live together without a settled rule, or order, establisht, peculiar to that manner of life, & proper for it. Your Reformation is inconsistent with this, it teaching to reject all humane injunctions, as contrary to Christian liberty. When out of that principle you have taught men to despise all decrees even of generall counsils, received by the whole Church, & confirmed by the practice of many ages, how can you hope, they

should esteeme Rules given by moderne new men?

A fourth: your doctrine denying all merits, or Reward, due to our actions. Hopes of advantage encourages us to labour: our industry is dulled assoone as those vanish. S. Ambrose thinks the Novatians unreasonable, who preacht Pennance, & denyed the fruit of it, l. 1. de Poenit. c. 16. *Frustra dicitis vos predicare Pœnitentiam, qui tollitis.* & lib. 2. c. 3. *Merendi gratia Sacramenti, ad precandum impellimur: & hoc auferre vultis, propter quod agitur Pœnitentia? Tolle gubernatori perveniendi spem, & in mediis fluctibus incertus errabit. Tolle luctatori coronam, & lentus jacebit in stadio: Tolle piscatori capiendi efficiaciam, desinet jactare retia.* In hopes of arriving at his Heaven the Pilot steeres his ship: the wraстler strives in hope to throw his adversary: The fisher casts his nets in hope of catching some fish. All these would relent, were they perswaded the thing they aimed at were impossible. How then doe you expect, that men should practice good workes, when you teach them to hope for no good from them? It were indeede to be wisht, that men would serve God, for God without regarding any reward. But that is a perfection all doe not arrive to: And even the best are faine to use some other motives.

A fifth: your clergy is utterly unfit to Direct, & Instruct such houses: our workes have a greater influence on our neyghbour, then our words. S. Hierome thought it incongruous, that a man, with a *full belly* should preach *fasting*, And how can a man preach chastity to others, who comes himself from the embraces of his wife, if he hath one, or hath his head full of Amourettes, & designs to get one, if he be a batchelour?

It is in vaine therefore that you seeke the advantage of those with-drawing places from the noyse, & trouble of the world, to those Devout Solitudes: your lives are not fit for them, your doctrine is inconsistent with them, & your past actions have shut that dore of mercy unto you.

As for *Bookes of Devotion*: The Authour of the *Fiat Lux*, says you have printed severall such composed by ours under your owne names. Soe you hang us, & cherish our writings, as the Jews stoned the Prophets, & canonized their bookes. You owne we *have many excellent Bookes*; All the world sees you have scarce any: nor can rationally hope for any. For

He who writes a spirituall Booke, ought to aime at two things: the first to instruct the understanding with divine & eternall Truths. The second, to move the will to a

hatred of sin, a contempt of the world, & to the love of God above all things. The first may be an effect of study : but the second cannot be attained unto, unlesse the Authour be such himself. He must, as S. John, be (a) a *Burning & shining lyght*. Burne to God, by a tru & unfeigned love of him, shine to men, by the cleere truths, which he delivers. He must feele with in himselfe those motions, which he endeavoursto communicate to his Reader. *Si vis me flere dolendum est primum ipsi tibi*. A soul possest with hope, with feare, with joy, with greife, with love, with hatred, in fine with any passion, doth expresse not only the thoughts; but the passion it selfe with tropes proper: by which meanes it not only informes the understanding, but also stirs the will of the hearer, or reader to like inclinations.

Reade Seneca's epistles, or other morall workes, or Cicero's, you shall find agreeate many excellent Truths. Yet I never knew any man the better in his morality for them: As they themselves notwithstanding those lyghts, were farre from being *Good men*, as you may see in Lactantius l. 3. divin. Instit. from the 13. Chapter. On the contrary the reading of Saint's workes hath a greate force to move us to Good. S. Austin l. 8. Confess. cap. 6. says some were converted, by reading the life of

(2) *Id. s. 35.*

S. Antony, severall have have taken serious resolutions of leading a Christian life, by reading those *Confessions*. And I have knowne Several moved to love mentall Prayer, by Reading *S. Teresa's* workes: & to the love of God, by using those of *S. Francis de Sales*.

This is a greate defe& in all our Protestant writers. I will instance in two, who seeme each in his kind to overtop his *Confieres*, *quantum lenta solent inter viburna Cupressi*. The one Bishop Andrews, who by divisions & subdivisions instructs well, only sometimes *verborum minutiis rerum pondera frangit*. The other is the Authour of the *Whole duty of man*: who hath many excellent Truths, & very practicall, as well as the first: yet seeme not to move the will, because of their cold way of treating their doctrines. *They Shine*, but they doe not *Burne*.

This heate is not to be attained unto but by Prayer. Which inflames our hart, with the love of God (*In meditatione mea exardescet ignis*, Psal. 38. 4.) It is this love, which vnites us to God: & this union makes us capable of doing greate things. For an instrument must be in the hand of the work man, to doe completely what is intended: if it be distant from him, and not held, but by a small thred, the work will be difficult, & imperfect, if there can be any. We are all the instruments of

God in order to all good workes especially in writing spirituall bookes, in which, if there is any thing good, it must come from God the fountaine of all good.

The Apostles after the Ascension expecting the coming of the Holy Ghost (a) *continued with one accord in Prayer*. S. John Baptiste altho sanctified in his mothers womb, & designed for the office of *Precursor*, & by consequence fitted from above for that office, yet He *was* (b) *in the desert till the days of his shewing to Israel*: sequestering himself from the company of men, & cōversing only with God & his Angels, the far greatest part of his life. And the word Incarnate not for any neede of his owne; but to give us example, past 40. (c) days in fasting, & prayer in a desert before he began to preach. And when he had begun, he past the days with men, & the nygts (d) in Prayer, with his heavenly father. *Species tibi datur, forma tibi praescribitur, quam debeas emulari*, says S. Ambr. lib. 6. in Luc. This was the practice of S. Gregory Naz. S. Basil, S. Chrysostome: And in later times Ignatius de Loyola before he began the Society past a retreat in a cave at Manresa. God alone is in peculiar manner the *father of lights*, all is darknesse, but what is received from him. The greatest spiritualists that ever held a pen, even

(a) *Act. 1. 14.* (b) *Luc. 1. 80.* (c) *Mat. 4. 2.*

(d) *Luc. 6. 12. Erat pernoctans in oratione Dei.*



the writers of Scripture, at the same time they taught us received their lesson from the Holy Ghost: & first the eares of their hart were open to (a) *heare what God spoke to them*, then they opened their mouth to *speake out* (b) *of the abundance of their hart, to us*.

Now what yeares, what months, what weekes, or at least days, doe you of the ministry passe in solitude in Prayer? I find little footsteps of it in any of your workes: & when you fall uppon thole things, you discover you are strangers to them, for you advance like one, who groapes to find his way in the darke: you have some termes of Scripture, of *communication with the lord, walking with God, & the like*, which you use on all occasions: which are in themselves very significant; but insignificant to you, because not understood by you. I never found any, who could practically explicate them, soe as to be tolerably understood. In deed there are in scripture many things not to be understood, but by Prayer. Such is that Saying of our Saviour: (c) *He that hateth his soul*: which S. Francis Xavierius used to say, was darke in Study; but cleere as noone day in Prayer.

Humility is necessary in a spirituall man God being pleased, (d) *To reveale his mysterys to the little ones; when he conceales them from the*

(a) *Psal. 84. 9.* (b) *Mat. 12. 34.* (c) *Io. 12. 35.*  
(d) *Mat. 13. 15.*

*Proud & wise.* They are those instruments, which God cheifely uses: For (a) God chooses the weake things, to confound the strong: & the foolish things to confound the wise: the base, and contemptible things to confound the proud, & presumptuous, that no flesh should glory in his presence. Now this vertu, is a flower scarce to be found in your garden.

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## CHAPTER XXXVIII.

### *Protestant Doctrines contrary to Piety.*

**F**ROM your p. 149. till the end, you make an elogium of your Church, & you describe an Utopian Congregation, rather then it, or if it, you speake rather what you wish it were, then what it is. You except indeed from the common rule some persons, whose lives contradict your assertion, & say their bad lives ought not to reflect on your opinions. & p. 153. *What ever the practices of too many amongst us be, yet there is no ground to quarrell our doctrines.*

I joine issue with you as to owning this truth: that in the feild (the Church) there is cockle, with corne; in the Barne-floore, chaffe with wheate: in the net, bad as well as good fishes:

(a) 1. Cor. 1.

fishes : foolish virgins, as well as wife. That as S. Austine (a) observes, we cannot hope that in any Congregation consisting of many persons, all should be greate Saints ; seing in the Ark of Noe of eyght persons one (*Cham*) was accurst : that out of Abraham's family *Ismael* was cast : that in *Haac's* family, *Esau* was hated : in Jacob's *Ruben* defiled his father's bed. In David's one son committed incest, & another turned Rebel. Amongst the Apostles there was one *Judas*. In the earthly Paradise Adam fell ; & in Heaven the Angels sinned. Hence it is no reproach to any Congregation, to have some bad livers sometimes discovered in it, provided its establisht laws doe not abette the evill, nor its doctrine encline to it. I owne some ill livers in the Catholick Church, as well as in yours. But we have many greate Saints who appeale God's wrath ; & you have none. We must see whither doctrines foster Impiety ? you say ours : & I have, I think, convinced your error ; we say yours, & thus we prove it.

First : nothing is embraced or aimed at by our will, but what is good, & possible to be obtained. It is not credible that any man in his wits, will seriously set himself to make a ladder, to reach the moone, or

Y

(a) *August epist. 137.*

bootes to wade from England to Jamaica: both being Looked on, as impossible, considering the heygth of the moorce, & the bredth, & depth of those seas. Wherefore Protestant doctrine, teaching that the commandments of God are impossible, is destructive to all serious endeavours to keepe them.

How contrary to this was the discourse of Moyfes (a) when he perswaded the Israelits to the observance of the commandments because they were not difficult, the things commanded being nether in Heaven, nor within the Earth, nor in remote regions, that is to say, nether soe hygh, nor soe low, nor soe remote, as to be out of their reach; but that they were in their hart, & mouth, that is to say very neere or easy. S. John, 1. Jo 5. 3. to the same intent, sayd *the Commandments were lyght*, with this motive we encourage ours.

Two things may be answered to this reason: first that some of ours have taught that doctrine, & secondly that some of yours doe not teach it. To the first I reply, that *Iansenius* indeed did hold it: but was immediatly condemned by the Pope, & the whole Church: soe his doctrine doth not discourage ours. And to the second: your

(a) *Dent. 30. 12.*

Church never made any solemn decree against it ; nay it ownes Communion with those who teach it : see the discouragement lyes with you.

Secondly your excessive exagerations of faith as all sufficient to salvation, & your neglect of other vertues , & good workes , may encline to faith ; but stirres up to no labour for other vertues , as being of no necessity, & no greate use : now we place faith in the rank S. Paul assignes it , (a) at the feete of Charity : & with S. James we teach , that (b) *with out workes, it is dead.* We owne with the Apostle , that without Faith nothing can be done in order to eternall blisse , (because (c) *it impossible to please God without it,* ) & with it alone nothing considerable is done. Hence we teach our People too keepe their Faith, as the Apple of their eye, but withall to cherish *Charity*, as their Hart.

Thirdly : Hope of advantage is a greate spurre to vertu , this encourages the souldier in his battells, the marchant in his voyages, the Husband man in his labours : whose endeavours would slacken was there no corne, no gaine by marchandise, nor victory, to be hoped for, Now we teach , that through the Passion of Christ , & by the

Y 2

(a) 1. Cor. 13. (b) 1ac. 2. 26. (c) Heb. 11. 6.

promise of God, a reward is due to good workes; & you deny this, pretending that nothing is due to the best of them, but Hell, & damnation, they being all sins. Soe our doctrine encourages to good workes, & yours dishartens them.

Fourthly: what soever doctrine diminishes the feare of the punishment due to sin, is contrary to vertu, because that feare is a greate curbe to our Passions. Now your doctrine doth diminish that feare, for you teach that faith secures to you your *act of oblivion*, your full pardon, soe that those who beleive soundly, neede feare nothing: Faith having a vertu to blot out all sins.

G. B. pag. 154. *We cannot be charged, for having taught our People to breake any one Commandment.*

ANSWER. You seeme charged for teaching them indirectly, to breake them all: saying the keeping them is impossible, in it selfe, fruitlesse if they should be kept, & their breach not prejudiciall.

G. B. pag. 160. *Bad practices may furnish matter for regret; but not for separation.*

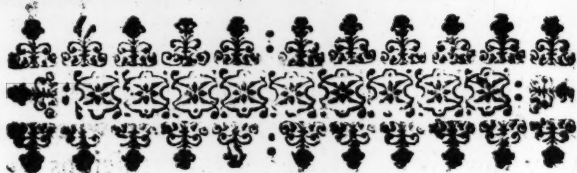
ANSWER. It is tru, when & where principles of religion are contrary to such practices; But when these bad customes are naturall sequels of the doctrine, & necessarily

flow from it, not only the practices are to be detested, but likewise the doctrine whence they flow, is to be abhorred as pernicious to souls, & the Church which teaches them as doctrine either *necessary to be beleived*, or *even probable in practice*, what soever Church it be, is to be forsaken as the *Chaire of Pestilence*.

*Si quid de Tuo, Deus meus, dictum est, ag-  
noscant Tui : Si quid de Meo, & tu ignosce,  
& tui. Aug.*







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*A Catalogue of some Authors, whose Pages are  
 cited in this worke : with the places where,  
 & yeares, when, they where printed.*

I name only those Authors, whose Pages I cite, by reason that their treatises being long, or not divided into Chapters, the places I use would not be otherwise easily found.

<i>Authors.</i>	<i>where Printed.</i>	<i>in what yeare.</i>
Aristotle	Parisiis	1619.
Arnobius	Parisiis	1666.
Athenagoras	Parisiis	1636.
S. Chrysostome	Etonæ	1613.
Commodianus	Parisiis	1666.
S. Cyprian	Parisiis	1666.
S. Cyril. Alexan.	Parisiis	1638.
S. Hierome	Antwerpiæ	1578.
Julius Firmicus	Parisiis	1666.
Justinus M.	Parisiis	1636.
Minutius Felix	Parisiis	1666.
Origen. c. Celsū	Cantabrig	1658.
Tertullian	Rotomagi	1662.
Theodoret	Parisiis	1642.
Ger. Jo. Vossius	Frankofurti	1668.

*Faults escaped in the Printing.*

I intend only to correct those, which are considerable, & may alter the sense. The rest I leave to the courteous Reader.

In the eyght page of the Preface, line 26.  
*Iupiter in Reade Iupiter is.* Pag. 5. l. 7. *when r. where.* p. 11. l. 13. *Tru ther. the tru.* p. 13. l. 31. c. 20. r. c. 25. p. 18. l. 9. *deprescript. r. depræscript.* c. 40. p. 338. p. 19. l. 9. *sayd r. layd.* p. 32. l. 24. *who, where r. which were.* p. 38. l. 4. *sayd to r. sayd of.* p. 41. l. 12. *though r. through* p. 44. l. 19. *make r. made.* p. 51. l. 10. *sentelesser. senselesse.* p. 53. l. 12. *addicted the ro r. addicted to.* Item l. 26. *say the r. say then.* p. 54 l. 23. *God nations r. God of nations.* p. 68. l. 1. *fals r. fals.* p. 75. l. 29. *wife r. wife.* p. 78 l. 14. *place Ovid's r. place in Ovid's.* Item l. 16. *moder. made.* p. 79, l. 18. *Poiny r. Pliny.* p. 84. l. 3. *for r. far.* p. 86. l. 13. *beaty r. beauty.* p. 88. l. 28 43. r. 47. p. 90. l. 26. *καλῶς r. καλῶς.* p. 99 l. 4. *many r. may.* Item l. 17. *yet r. yee.* p. 100. l. 18. *then r. them.* p. 104. l. 21. *Ifr. It.* p. 117 l. 10. *know r. know* p. 118. l. 29. *or the r. on the* p. 131. l. 1. *wherely r. whereby.* p. 146. l. 8. *fath r. faith.* p. 148. l. 6. *your fall r. you fall.* p. 159 l. 4. *expianda r. expianda.* p. 162. l. 5. *inca pable r. capable.* p. 179. l. 28. *adify r. edify.* p. 189. p. 189. l. 29. *or him r. on him.* p. 190. l. 13. (a) r. A. 15. 29. Item l. 27. *epickiar. ἐπικία.* p. 191. l. 16. *for idden r. forbidden.* p. 194. l. 22. *post r. lost.* p. 195. l. 27. *ever r. even.* p. 196. .

*l. 2. are r. as. p. 201. l. 4. place, is r. place it,  
p. 202. l. 28. dedmed r. deduced. p. 213. l. 14  
mediocry r. mediocrity. p. 219. l. 27. this r. his.  
p. 221. l. 6. breahes r. breaches. p. 226. l. 26. hill  
r. kill. p. 231. l. 7. Poverly r. Poverty. Item l. 14  
war r. was. p. 239. l. 4. our r. your. p. 243. l. 4.  
but noteven r. but even. p. 244. l. 22. mannes  
r. manners. p. 247. l. 28. they r. he. p. 251. l. 22  
him R. S. r. him by R. S. Item l. 21. to make r.  
to make way. p. 154. l. 13. fryghter. fryghted.  
p. 255. l. 19. this r. his. p. 256. l. 12. you r. your.  
p. 263. l. 4. doer. due. p. 266. l. 14. found r. found  
Item l. 28. ther. he. p. 267. l. 13. buffled r. baffled.  
p. 269. l. 4. ussher in r. Usher in. p. 273. l. 12.  
their r. those. p. 276. l. 14. vulgar y r. vulgar.  
p. 277. l. 4. form r. for. p. 279. toke r. to be.  
p. 295. l. 23. you: r. your. p. 297. l. 7. burther  
somer. burthenfome. p. 305. l. 10. your r. hour.*











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A LETTER  
TO M.<sup>R</sup>  
R. CUDWORTH  
D. D.



SIR,

I had finisht this treatise, before I saw your learned worke against *Atheisme*: I seldome read any booke, with greater desire to learne from it: Your Candour discovered in your Preface by owning, & correcting a mistake, encreased my opinion of your abyli-tyes; & my hopes of new lyghts in obscure matters, from so greate labour, accompanied with such *sincerity*. The first lesson of wisdome is to speake of nothing, but what we understand perfectly. The second is to correct Willingly, what is unadvisedly spoken. S. Aug. epist. 7. having sayd that *Cicero* would never recalc any thing, he had once spoken, says that he thinks that no signe of a Wise-man. *Hæc laus, quamvis præclarissima videatur; tamen tre-*

dibilior est de nimium fatuo, quàm de sapiente  
 perfecto. Nam illi quos Moriones vocant quânto  
 magis à sensu communi dissonant, magisq; absurdi  
 & insulsi sunt, tantò magis nullum verbum emit-  
 tunt, quod revocare velint: quia dicti mali, & stul-  
 ti, vel incommodi pœnitere, utique Cordatorum est.  
 We must earnestly contend for that Faith, which  
 was once delivered to the saints. (Jud. v. 3.) &  
 which from them hath beene handed downe  
 tous by the Church: Here we must be immo-  
 veable, as Rockes: But as for other doctrinall  
 Points, whither grounded on Hystory, or na-  
 turall Discourse, we ought not to take them  
 for better, for worse, to have, & to hold, till Death  
 us depart, or sticke to them longer, then they  
 appeare conformable to Truth. I think the  
 best qualification of an Authour, is that *Docile*  
*Disposition*, which the best of all purely huma-  
 ne Authours, S. Austin, expresses l. i. de Trin.  
 c. 3. *Quisquis hæc legit, says he, ubi pariter cer-*  
*tus est, pergat mecum, ubi pariter hæsitat, quærat*  
*meum, ubi errorem suum observat, redeat ad me,*  
*ubi meum, revocet me: ita ingrediamur simul cha-*  
*ritatis viam, tendentes ad Deum. Et hoc placitum*  
*pium atque tutum, cum omnibus inire volo, qui*  
*ea, quæ scribo, legunt.....* You have given a  
 pledge of that good quality: so I am confident  
 these objections against some points treated  
 in your Booke, will not be unwelcome to  
 you.

You owne some very few Philosophers to have thought God to be corporall, viz, *Epicurus, Strato, &c*; but that the major part beleived him a pure spirit, & adored the only tru God, under the names, *Iupiter, Minerva, Osyris, or Venus*. I sayd with the ancient Fathers, & Primitive Christians, that althô all Pagans, (nay all men) had naturally a knowledge of the tru God; yet those, they adored, were Men. To the proofes alleadged above, I adde now four. 1. Taken from the diversity of their sexes; 2. From their Generation. 3. From their Death. 4. From their Rites.

1. The different sexes of the Pagan Deitys is a convincing prooffe, that they were not spirits; but Men & women, or at least Males & Females, & by consequence corporall. This reason takes up a greate part of Arnobius's third booke, from pag. 46. where he begins with these words: *Adduci primum hoc ut credamus, non possumus, immortalem illam, præstantissimamq; naturam divisam esse per sexus*. And he says, that *Cicero* having ingenuously profest his dislike of this, the Pagans designed to get his workes abolisht by the Senate, as confirming Christian Religion, & destroying ancient tru Paganisme. *Oportere statui per Senatum, aboleantur ut hæc scripta, quibus Christiana comprobentur, & vetustatis opprimatur auctoritas*. So essentiall to Paganisme was this diversity of sexes.



Which being only designed for carnall Propagation, brings on my

2. Reason : they received their being from their Parents, as men doe. This I proved p. 61. out of Ovid 4. *Fastorum*, speaking of *Venus* : *Illa Deos omnes , longum est numerare , creavit.* You p. 488. distinguish *Vrania Aphrodite* from the vulgar, & p. 489. you say this verse signifies, that *All the Gods were made by Venus, that is, one supreme Deity.* Where our doubt is what *Venus* Ovid speaks of, the *Divine*, which is God, say you : the *vulgar*, say I : & thus I prove it. That *Venus*, which makes males fyght with one another, & sport with the females of their kind, for which young men breake their sleepe, to give serenades to their misses : who by Adultery with *Anchises* brought forth *Aeneas*; who contended for a golden Apple, with *Iuno*, & *Pallas*, & underwent the Judgment of *Paris* : fought in defence of *Troy*, & was wounded there, is not the tru God ( I scarce think any *Theist* will heare with *Patience* such Blasphemys sayd of God ) but is the vulgar *Venus*. Ovid speaks of her, for he says : (*voluptas* :

*Quid genus omne creat volucrum , nisi blanda  
Conveniunt pecudes, si levis adsit amor.*

*Cum Mare trux Aries cornu decertat, & idem  
Frontem dilecta ledere parcit ovis,*

*Primus amans carmen vigilatum nocte negata,  
Dicitur ad clausas concinuisse foras,*

*Pro Troiâ, Romane, tuâ Venus arma ferebat*

*Cum gemuit teneram cuspide læsa manum.*

*Cælestesq; duas Troiano iudice vicit;*

*(Ab nolim victas hoc meminisse Deas.)*

*Affaraciq; Nurus dicta est, ut scilicet olim*

*Magnus Iulæos Cæsar haberet Avos.*

You cite for your interpretarion Euripedes in *Stobæus*, & *Boetius*, who speake of the *Celestiall Love*. What then? The Divines, the Fathers, the Scripture speake of it, for they speake of the *Holy Ghost*. What is that to *Ovid's* verse, which none of them mention, of which alone is our debate?

3. They dyed, as other men. This is likewise urged by all Fathers against the Pagans, To those above cited I adde *S. Austin* l. 1. de *conf. Evang.* c. 23. where having proved out of *Cicero*, that all the Pagan Gods had been Men, & alleadged the later fiction of *Cæsar's* being changed into a Star, of which *Virgil*:  
*Ecce Dionæi procedit Cæsaris Astrum*: He lays:  
*Videatur ne fortè hystorica Veritas sepulchra falsorum Deorum ostendat in terra; vanitas autem Poetica stellas eorum non figat, sed fingat in calo.* Neq;  
*enim revera stella illa Iovis est, aut illa Saturni;*  
*sed post eorum MORTEM syderibus ab initio mundi conditis hæc nomina imposuerunt homines, qui illos quasi DEOS habere voluerunt.* You see, Sir, *S. Austin's* opinion, of the Pagan Gods: viz, that in reall Truth they had been men, even

*Iupiter* himfelfe, that they were, dead as other Men, that they had beene buryed : & that in *reall Truth*, their fepulchers were to be feene.

4. Their Rites, or Ceremonies, shew them to be dead men, as I have fayd. Baruch 6. 30. 31. describes them in this manner: *Sacerdotes sedent habentes tunicas scissas, & capita & barbam rasam, quorum capita nuda sunt. Rugiunt clamantes contra Deos suos, tanquam in cenâ mortui.* Which probably was the reason, wherefore some of these things were forbidden to Preists of the old law, Leu. 10. 6. & to all the Jews Deut. 14. 1. Hence proceeded that ordinary Check of the Christiâs to the Pagans; that they should not lament them, if they were Gods, nor adore them, if they were men. Which seemes borrowed of *Xenophanes* the Colophonian, who sayd, εἰ θεὸς νομίσῃσι, μὴ θρηνέειν. εἰ δὲ θρηνέσσι, μὴ θεὸς νομίζεν. Accordingly the ancient Poet very judiciously inferred, that *Osiris* was a man, because his Preists lamented him. *Et quem tu plangens hominem testaris Osyrim.*

You see, Sir, that the Pagan Gods were men : viz, *Iupiter*, *Iuno*, *Minerva*, & *Venus*, were such, as well as *Quirinus*, or *Flora*. And that *Jupiter* himself was personated by a filthy Divill appeares. 1. By his owne confession. 2. By his permitting the cult of *Priapus*, *Venus*, &c; & opposing none, but that of the true God. 3. By the filthy sportes he exacted,

which were incentives to debauchery. Hence Tertullian l. ad Scapulam c. 2. p. 129 says, that the Pagans knew naturally the God of Christians, but adored only those whome the Christians knew to be Divils. *Nos unum Deum colimus, quem omnes naturaliter nostis. Cæteros & ipsi putatis Deos esse, quos nos Dæmones scimus.*

You make two objections, which I have not yet answered. The 1. pag. 452. Jupiter is called *omnipotent*. ANS. It is tru, the Pagans tooke him to be the *Æther*, as you may see in *Euripides*, & that is by the Poet called *Omnipotent*, l. 2. Georg.

*Tum Pater omnipotens facundis imbribus Æther  
Conjugis in gremium lata descendit.*

The 2. pag. 453. when Christians had obtained rayne, *Populus adclamans Iovi..... In Iovis nomine Deo nostro testimonium reddidit.* Tertul. l. ad Scap. c. 4. pag. 131. ANS. You myght as well say that man was *Vigil*, who owned his verses, & received a reward for them. Tertul, Apolog. c. 40. pag. 71. says: *Cum misericordiam extorserimus, Iupiter honoratur.* "We Christians obtaine of our God „mercy, & you Pagans ascribe it to your „Prayers, & to *Iupiter's* goodnesse. Where in „you are mistaken for you draw only mis- „cheifes, & miseryes on your Countreyes, & „heads, by dispising God, & adoring statues."

*Vos malorum ilices semper, apud quos Deus spernitur, & statua adorantur.*

But if Jupiter be the tru God, tell us, which of the *Jupiter's*? *Arnobius* tells us, there have beene severall: *Vossius* & *Stillingf.* reckon six: *Varro* in *Tertul. Apolog.* c. 14. pag. 44. reckons up 300. It would be pleasant to heare these contend which shall be the tru God: as *Arnobius* lib. 4. pag. 59. & 60. makes the *Minerva's* dispute which of them is his daughter. He mentions there also three *Dianas*, & *Æsculapius's*, four *Vulcans*, & *Venus's*, five *Bacchus's*, six *Hercules*, &c.

As for the name, *Jupiter*, pag. 451. you will not have it come from *Iuvans Pater*; but *Iovis Pater*: which, *Iovis*, without peradventure, is the very Hebrew Tetragrammaton, only altered by a Latin termination. And you send the two best Latinists, that Pagans & Christians ever had, *Cicero* & *Lactantius*, to schoole, to learne *Latin*, for ignorance of this. I cannot subscribe to you, 1. Because this is warranted by no latin Authour. 2. The Tetragrammaton is not knowne, as the Poliglot says prol. 8. n. 19. *Iosephus* says it contained *ῥεσσερα φωνήεντα*, four vowells; but what they were, or how pronounced, he doth not say: how can you build so confidently uppon so uncertain a foundation? 3. Many Latin names

end in A. as *Scavola*, *Nassica*, *Seneca*, *Galba*, *Caligula*; none occurre to me, in Is: For *Thais* is of Greeke descent. So if the *Tetragrammaton* was, what you so confidently say, the termination, *Iehova*, or *Iova*, had been more Latin, then *Iovis*. And we see, that if *Iovis* was ever in use, it was presently layd by, as not Latin; when the names ending in A. were never changed.

As here you make *Cicero* an *Ignoramus* in Latin, p. 309. soe you give the like character of *Plato* in Greeke; in the Etymology of *Minerva*, or *Athena*, which you bring from *Neith*, thus: *Neith*, *Thien*, *Then*, *Thena*, *Athena*. Something like this was this Etymology, of *Hooper* from *King Pippin*, thus: *Hooper*, *Hopper*, *Happer*, *Dapper*, *Diaper*, *Napkin*, *Nipkin*, *Pipkin*, *K. Rippin*. You have a Talent in finding Etymologys, 'tis pittie you doe not practice it more.

You pretend this *Minerva*, or *Athena* was a name of the tru God, whome the citty; *Sais*, in *Egypt*, adored under the name of *Neith*. *Arnobius* l. 4. pag. 60. will teach you another lesson, that she was a Woman native of *Sais*, *ex cano*, & *gurgitibus prodita*, *coagulatq; limosis*: composed of the filthy mud of *Nilus*, uppon whose banks her native Towne stood. You will also see there, with what disdain, & indignation the rest reject the claime

of this *Dirty Saitick Slut*, to be the daughter of *Iupiter*.

*Osyris* is also rayed to a name of God, whome all hystorys speake to have been a man, brother to *Isis*, killed by her husband *Typbo* for Incest with her, his body cut in peices, & scattred in severall places. That she with the helpe of *Anubis*, the Captaine of her guards, or her cheite *Hunts* man, found them all againe, except one, which Modesty should have hindred her from seeking, as well as me from naming. Yet the pretéded Goddesse *Isis*, was so desolate for the losse of this part, that to comfort her, in her sacred rites, a Resemblance of them was shewne to her, by her Preists, as if they had found that part. *Osyris* then was a man: such were *Venus*, *Iupiter*, & *Minerva*.

Wherefore let us say with the Apostle Rom. 1. *The Gentills knew God, but adored him not*. All their Religion being taken up in the cult of Dead men.

P.451. You say the *Roman Capitol* was dedicated to the B. Trinity: of whome the Poet sayd: *Trina in Tarpeio fulgent consortia Templo. viz. Iupiter, Minerva, & Iuno*, & pag 454. (so it should be, which is marked, 414.) you find another Trinity in *Ægypt*: *Eidton, Hemphtha, & Osyris*. As if by all threes, the Pagans understood the Trinity. Had the three



*Graces*, three *Parkes*, three *Gorgons*, three *Furies*, three *Iudges*, & three *Rivers*, in Hell, or three headed *Cerberus* or three bodyed *Gerion* occurred, you would have given us more markes of your Talent. To confute these dreames what I have sayd is enough: seing those persons have once beene *Men*. That the *Platonicians* knew the mystery of the B. Trinity, we learne of S. Austin: But that the Divine persons, as *One in Nature* were exposed even by them, to publicke veneration, I cannot beleive: for the *Fathers* universally deny the *Pagans* to have adored the tru God.

In your whole Booke you endeavour to prove, that the *unity of God* was a prime article of the *Pagans* Creede. I am sorry so much labour should be lost, as it must be, seing the thing is evidently false. To what I have sayd c. 7. f. 5. I add these proofes out of Origen who l. 1. cont. Cels. p. 5. speakes of laws for *Idols*, & *Polytheisme*. *περί αγαλματων, και της πολυθεότητος*, & pag. 28. he says: Prophets were given to the Jews, to hinder their falling into *Pagans Polytheisme*: *εις την των εθνων πολυθεότητα*. And l. 3. p. 155. he saysthe *Wise Men*, or *Phylosophers*, fell from the cult of one God, to *Atheisticall*, or *impious Polytheisme*: *εις την αθεον πολυθεότητα*. & l. 1. pag. 51. he says *Aristotle* fled to *Chalcis*

fearing the fate of *Socrates* from the *Athenians*,  
least these should twice sin against *Phylosophy*.

Yet I am more concerned (for your owne  
sake) for what you say pag. 256. then for  
any thing else: For there you assure, that  
*Origen* expresseth l. 5. cont. *Cels*. *Great zeale*  
*against Christians*, using the Word *Zeus*, *Iupiter*,  
for the tru God: as acknowledging some  
Christians to have used it. Whereas he says.  
Christians would rather endure any tor-  
ments, then use it: *πάσαι, αχίαι ὑπόδωσαν*  
*μᾶλλον ἄρμεθα, ἢ τὸν Δία ὁμολογήσασθαι θεόν.*  
Your other slips seeme to be mistakes; but  
this is a fault against that *sincerity*, for which I  
commended you. Unless (as I had rather be-  
leive) you tooke that Citation uppon the cre-  
dit of some other.

The *Iansenists* have publisht whole bookes  
of *Fathers* to make way for some one sen-  
tence: and written lives of *Saints*, for one  
passage resembling their condition. Some  
guesse your booke to be of that nature: &  
that *Atheisme* is only a *Stalking horse*, to con-  
veygh you unobserved to your game, *Popery*:  
& so your Booke will be like a *Pike*, which  
is a long piece of wood, to give motion to a  
little piece of Iron, which alone doth the fea-  
te. I rather beleive what you pretend, that it  
really is designed against *Atheisme*, & so, like a  
*sword*, each part serves to wound your Adver-

sary. I wish you had not with it mingled those points against Popery, which may reflect upon the rest : for men are apt to suspect all, when they find themselves once deceived. Irenæus l. 2. c. 24. *Non oportet universum ebibere mare cum qui vult discere, quoniam aqua ejus falsa est.* Tasting here & there of it, is a conviction sufficient. In Nabuchodonosor's statu, there was a little dirt mingled with the Iron, brasse, silver, & Gold : all strong or precious except that small parcell. (which notwithstanding its littleness) occasioned the ruine of all. God forbid any such thing should fall on your Work, whose arguments against Atheisme are unanswerable : & I have such an esteeme of labours against that hyghest Impiery, that I should think my time well spent in seeking citations, or playing the scribe for the workmen.

But seeing my condition doth not permit that: I will give you this advice (the only helpe within my power, ) that you consider in the first place, whether a thing be tru, & then, what use may be made of it, in order to other Truths. *Non indiget Deus nostro mendacio, ut pro illo loquamur dolos,* says Job. 13. 7. And S. Greg. l. 11. mor. c. 15. *Veritas fulciri non querit auxilio falsitatis.* You thought doubtlesse, it would be a greate conviction of Atheists, that all Religions, & publicke laws had establisht

the contrary Truth. Now this being untru gives an advantage to an *Atheist*, seing you build your assertion, on such a quicksand. The Argument it more convincing when drawne from that greate Truth, delivered by Fathers, that all men have a naturall knowledge of one God, & that so deeply engraven in them, that maugre all the strength of laws, the rigour of torments, the force of bad education, the Sophismes of Phylosophers, the industry of wickedmen, desirous to ease themselves of the remorse of conscience, & feare of a future Judge, & the wiles of the Devil, it persevered, & shewed it selfe in certaine occasions, & so posselt the hart, as to force the mouth to speake out of its abundance. Certainly this voice of nature triumphing over all the force & Art of Men, & Devils, is a cleerer Testimony of one God preserving his possession in, & over his creatures, & controuling all adjectitious Notions, then any Demonstration man's wit can invent; especially some *Atheists* pretending to invalidate this reason, from the notion we have of a God, by saying it comes not from Nature; but Education, & Humane Laws: which Plea is evidently defeated by this Truth that Laws, Religion, & Custome were once against that *Idea of one God* (all concurring to establish the contrary opinion of many Gods) which yet prevailed over them all. So the *dirt*

of *untruths*, mingled with the *Gold* of many  
greate, & precious *Truths*, doth in reality  
weaken those, which would be more convin-  
cingly drawne from, & establisht upon our  
Principles.

I wish you good successe in attemp[s] upon  
*Atheisme*, as long as you confound not with  
it any Catholick *Truth*: being

Yours, asmuch as *Truth* will permit.

W. E.

*Decemb. 29. 1678.*